Record of Christian Work

VOL. 40. APRIL, 1921. NO. 4.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, holding a straight course in the word of truth. —*2 Timothy 2. 15 (American Standard Bible, margin).*

RELIGIOUS THOUGHT AND ACTIVITY.

Ernest Gordon.

American Notes. **General Nivelle,** who officially represented the French government at the Mayflower celebrations, is described as a French Huguenot of ancient lineage and of eminent devotion to the Protestant faith. He will be recalled as the general who conducted the immortal defense of Verdun. An equally famous Frenchman, Denfert-Rochereau, who defended the pass of Belfort in 1870, was also a Protestant of Huguenot stock.

There is **a colony of some ten thousand Italians in East Boston,** and an old abandoned church, the historic Saratoga St. Methodist Church. This has been renovated, renamed St. Paul's, and handed over to a newly started mission among the Italian people. The growth has been phenomenal. Since the fifth of October 1920 one hundred and twenty have become members of the church. The Sunday school has an enrolment of forty.

The Rev. John Duncan Byrnes is the home mission leader in the Canadian province of New Ontario. He has pioneered this province from end to end, and during his superintendency has dedicated more than seventy churches and aided in the building of some twenty manses. When a minister at Cobalt he was offered an initial salary of more than twice his ministerial salary if he would enter on the business life of the place with old college friends in the mining industries, but instead of accepting he and his devoted wife, a gold medalist in mathematics of Queen's University, only plunged more deeply into the work for Christ. It is interesting to know that Mr. Byrnes' grandfather, Michael James Byrnes, was a convert from Romanism to the Presbyterian church.

The General Deaconess Board of the Methodist church reports the following statistics of its work. There are 55 deaconess homes, 6 homes for the aged, 3 homes for young women, 7 children's homes, 9 rest homes, 26 hospitals, 9 training schools, 6 educational schools, 846 deaconesses, with probationers and associates which bring the number up to 1465. In Europe there are about 600 Methodist deaconesses. The total value of property and endowments is $10,709,106, an increase in 1920 of $1,388,399. The number of families visited in 1920 was 363,101; of visits made to sick people, 48,555; and of patients treated in the hospitals, 42,945.

The Protestant Episcopal Society for the Promotion of Evangelical Knowledge issues a statement in its able organ, "The Chronicle," in which it affirms its general position. Among other things it says:

"The resistance of false doctrine and disloyal ritual and practices has been the business of this society since its foundation, and in this work it has had the assistance of many of the distinguished clergy and laity of the church. It is apparent to all thoughtful men that at no previous time was the need of this work more imperative; for the propaganda on the part of those seeking to de-protestantize the church and rob it of its evangelical nature, now in open

evidence, is poisoning the minds of many pious and unreflecting souls. The result of this blind leading of the blind will be to bring costly disaster to the church itself, as well as to many of its members.

"The disavowal of the Protestant nature of the Protestant Episcopal church is a repudiation of its character and a wilful denial of its principles. It is a conspiracy against its life, which if successful will practically destroy it. This insidious movement has brought the Protestant Episcopal church under grave suspicion on the part of Protestant Christianity, and has injured the church itself in the estimation of many of its best and most thoughtful members."

The gain in membership of the Methodist Church in the United States during the year 1920 was 182,338, the largest in the history of the denomination.

It will be a surprise to many to learn that **daily vacation Bible schools** have been held in Hungarian-American mission churches since 1891, a full decade before the general movement began. There are now some seventy-eight Reformed and Presbyterian Hungarian congregations, and every one of them maintains a vacation Bible school through July and August. The subjects taught have been reading, writing, church hymns, psalms, Scripture selections, Hungarian folk songs, history of the Reformed church, gospel songs, and Christian Americanization in English. Two hours in the afternoon are devoted to manual training. The schools were closed with public examinations in church, including singing and recitation by classes and individuals. A typical examination held in a Johnstown church lasted from two to five in the afternoon, with a recess in the basement, at which ice-cream was served to the children. About two thousand children attended these Hungarian schools last summer, and it is remarked that the liberality of patrons and parents in their support has been greater than ever before.

The evangelical churches of Porto Rico have shown the riches of their liberality by raising $3500 for a hospital unit in the new insular tuberculosis hospital. A part of this has gone to stock the hospital dairy. As the average daily wage of the Porto Rico Christian is but 75 cents, and as but one third of the church membership receives wages at all, the devotion involved in this large gift is very obvious.

The revival which is breaking out at many points in the world is accompanied with miracles of healing. We make mention elsewhere of well-authenticated cases in Korea. Similar healings are reported from the meetings of Mr. Bosworth of the Christian and Missionary Alliance which are being held in Pittsburgh. "They come for the healing of the body, and then seek salvation for the soul." A report before us mentions throngs of Protestants, Catholics, Jews, Christian Scientists, natives and foreigners, in rolling chairs, on couches, on crutches, the blind and deaf, the sick with tumors, goitres and cancers, seeking healing as in our Lord's day, and many finding it.

"Missions" prints the **portraits of three Polish-Americans,** former priests of the Roman Catholic church, who earn their own living and in a rented hall preach the gospel on Sundays to good congregations. They call their church "The Followers of the First Christian," and their names and occupations are; J. Postkiewicz, in government employ; Joseph Pzeorski, agent; W. Zebrowski, manager of a fire insurance company.

Unitarianism has been foiled in its attempts to get a foothold in the Young Men's Christian Association, but it is rejoicing in the fact that it is able to work at its propaganda at Chautauqua. Dr. Florence Buck, one of its representatives, has become a member of the Chautauqua faculty, a Unitarian House has been established at Chautauqua, various of the denomination have spoken on the Chautauqua platform, and Unitarians are now definitely connected with the Institute of Religious Education.

The New York Bible Society has furnished **over forty thousand Bibles to the guest rooms of New York city hotels.** Very few hotels in the city are now without the Scriptures. The great Pennsylvania Hotel, perhaps the largest in the world, has a Bible in every one of its 2327 rooms. These hotel Bibles are printed in good clear print. A few hotels have asked for leather-bound Bibles, and have paid the extra cost

of this binding. The office of the New York Bible Society is at 675 Madison Avenue, New York.

Japanese residents of New York have just contributed $42,000 to the Y. W. C. A. in Japan for the construction of a model dormitory for working girls in Osaka.

The offerings from all departments of Baptist churches in Porto Rico for the first six months of 1920 reached a total of $8728, or more than twice the offerings for the entire year 1916. Mr. Maxfield reports that the mission of the American Baptists in the city of Bacolod in the Philippines spent but $300 of home money on dormitories, private academy, dispensary and kindergarten, as against Filipino contributions of $5500.

An Archeological Treasure Trove. It will be recalled how the Oxyrhynchus papyri were discovered nearly two decades ago. Messrs. Grenfell and Hunt, two young archeologists associated with the master of the profession, Prof. Flinders Petrie, were at work on excavations in Oxyrhynchus, a little place in Lower Egypt, when suddenly the spade turned up an embalmed crocodile. This was, it seemed, the last thing the diggers were looking for, and in an access of impatience one of them gave the ancient beast a kick with his boot. Whereat the entrails flew out in the shape of a mass of papyri, the stuffing which had been used by the embalmers to preserve the creature's shape. These proved to be documents of the first century,—bills, letters, accounts, fragments of authors, diaries, and what not. Further search brought out of the ground more crocodiles, for the archeologists had stumbled on a cemetery of the sacred animals, and from the bowels of each was recovered a mass of similar documents. The whole find filled a great number of packing cases, which were promptly shipped to Oxford. There the papyri have been subjected to translation and editing by the finders. Each year for fourteen years a volume of these translations has been published by the university, and the net result of their study has been almost to revolutionize our knowledge of New Testament Greek.

Now comes word of a similar discovery by the French Egyptologist Lecau. He describes the subterranean necropolis in the temple of Thoth, with its tens of thousands of mummified ibises, as "the national waste-paper basket of Egypt." The packing of these sacred ibises is, as of the crocodiles, nothing other than crumpled papyri,—hundreds of thousands of them,—which, when deciphered and published, promise to throw incalculable light upon the life and civilization and history and religion of Egypt.

Genesis 14. Readers of the fourteenth of Genesis are ordinarily struck with the difficulty involved in the king of Sodom's reappearance after his death in the tenth verse, which reads: "Now the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there." Yet in the seventeenth verse the king again appears, welcoming Abram on his return from the battle in which he had perished.

The king is dead! Long live the king! The king who fell in the slime pits may well have been succeeded immediately by another king, and it may have been this successor who welcomed Abram. But a more felicitous explanation is that of Prof. Hommel, who sees in the 17th, 21st and 22nd verses an error in transcription which has substituted "Sodom" for "Salem." If this is defensible the whole passage from the 17th verse to the end of the chapter would have to do with Melchizedek, king of Salem.

Prof. Hommel explains Melchizedek's desire to have the prisoners by the fact that with the death of the kings of Sodom and Gomorrah he regarded himself as master of the Jordan, and indeed some of his own people were apparently among the prisoners rescued by Abram. That he should wish that the men of Aner, Eshcol and Mamre might receive their share of goods was clearly due to the fact that these were from his territory, Hebron being a natural annex of Jerusalem.

The confusion in the last part of this chapter, together with the presence of so many archaic expressions which it was necessary to explain with glosses to later generations, is the best possible proof of the antiquity of this chapter, according to Prof. Hommel. He believes it to be an

historical document of the first order, and criticism has generally come to this judgment.

Shantymen's Christian Association. This organization was founded thirteen years ago by Mr. William Henderson of Toronto for work among the lumbermen of Canada. Mr. Henderson was in a Toronto office, with a promising future, when he heard the call to go out into the highways and hedges. Leaving his family in the care of God he started into the forests of Ontario to preach to the lumberjacks. He and his associates gave the gospel without asking for pay, sharing the mean accommodations of the camps and depending on God for the supply of their needs. Their present field is among the five hundred thousand workers in lumber and construction camps.

Beginning at points nearest Toronto the work has now spread from ocean to ocean. Last year over seven hundred camps, containing some fifty thousand men, were visited. Everywhere save in British Columbia, where an intensive Bolshevist propaganda has developed a hostile atmosphere, the camp evangelists have been welcomed. Gospels and tracts have been particularly acceptable to the French and other non-English lumbermen. In fact, as an agency for the evangelization of the French Canadians, this work is of very first importance. "We have the confidence of the French Canadian lumberjack everywhere," says the report of the association, "and seek his salvation without arousing his enmity by attacking his church. As we represent no particular church they look upon us as their own preachers in the camps, and our association, to use their own words, as 'the lumberjacks' religion.'"

In the Maritime Provinces work was started for the first time last winter. There are sixty thousand employed in the lumber camps of New Brunswick, and many thousands in the pulp, lumber and construction camps of Nova Scotia and Newfoundland.

The Reformation Movement in Central Europe. Serious opposition to the authority of the papacy is developing in Croatia. At Agram a meeting attended by four hundred priests passed resolutions demanding that Croatian bishops should be elected by the priests, that the Latin language should be eliminated from the services, and that priests should be permitted to marry.

Jugo-Slav priests have issued a proclamation against the papacy, of which the following are significant sentences:

"Our movement is not submersive of the faith, but is directed against the unlimited power of the pope and the bishops. It is this power which holds us in moral and natural slavery. We desire to live as men, having our own families and living in familiar human contact with the people we are called to serve. Our movement is for the democratization of the church, giving us priests the right to elect our bishops from among those who have our confidence, and giving each congregation the right to choose its own priest. It is unjust that those we do not know or do not respect should have the guidance of our spiritual life."

Tens of thousands of signatures have been appended to this manifesto.

The Czecho-Slovak National Church is marching on. As far back as the middle of September last the enrolled membership had reached 360,000, headed by eighty priests. The average of additions is about a thousand a week. Entire villages have abandoned Rome, as in the old days of the German Reformation. In some cases, on the other hand, Romanists use the village church at certain hours, and nationalists at others. In Prague there are 25,000 who have broken away, and the mayor of the city gives them the use of St. Michael's Church. The services here are far better attended than any Romanist service in the city. Father Zahradnik, the leader of the movement, is an author of widely used devotional books. In this connection it is interesting to record that the government of Czecho-Slovakia has consented to allow all editions of the Scriptures to be imported into the country free of customs duties.

Back to Christ. Giovanni Papini, an Italian writer of distinction and a free thinker, has declared his return to the Christianity of Christ, and is to publish a life of Christ, a book of five hundred pages. This is the fruit of meditation which has followed "my passage from chaos to

A colporteur of the Board of Home Missions of the Reformed Church in America working among the colored people of Alabama.

Christ, from whom I hope never again to be separated." Of this book and the occasion of its writing he says:

"Before coming to Christ I found myself horrified by the vast tragedy which had fallen on humanity with the blind violence of a scourge. No one saw how long it would continue, and when end. I threw myself then into a deep study of the wars and migrations of men, of the rise and decline of civilizations, of religious laws and customs. Of these things I made minute and patient analyses and meditation.

"Finally convinced that all the efforts which men had made to bring in an ephemeral happiness on earth had failed piteously, and that blood and tears had been their only harvest, I concluded that the only escape offered human misery were the unattended words of Christ. I approached the gospel with a heart filled with hope and love.

"Nor was my hope deceived, for in the gospel I found certainty and peace. But I did not wish to keep this good thing to myself. He who has felt the joy of Christ feels an uncontrollable desire to share it with others. So I girded myself to write this book. If it is useful to a single soul it will not be in vain.

"I have not sought to make in it a work of critical or philological character. Of such there are too many already. That would not fall in with my plan to bring the masses to the gospel. I confess that in writing I have consulted few books outside of the Gospels themselves, which I accept in their entirety, for if one begins to peck at the Word he soon reduces it to fragments. Christ is all in the four evangelists. I have sought to make something absolutely different from the lives of Christ hitherto published, a work not of cold scientific anatomy but a living instrument for making men conscious of the problems of the soul, to convince them that there is a need, little felt yet transcending all others,—that of turning within and attending to one's inner perfecting."

The Martyr Church of Nicea. A letter from Basil, archbishop of Nicea, which appears in the "Living Church," describes another Turkish abomination. The historic church of the Theotokos, which was built by the Greek emperors of the sixth century and was one of the most precious examples of Byzantine architecture, now lies gutted and in ruins.

"The famous altar with its exquisite relief was broken in two, the old mosaics destroyed, as well as many icons, the work

of noted Byzantine painters. The higher parts of the temple, which could not be reached from the ground, were riddled with bullets. Most of the holy vessels, gold or gold-filled, and many rare books, were carried away by the invaders. The graves of various emperors and notables of the Byzantine era were despoiled in the hope of finding hidden treasure.

"All the Christian Greeks of Nicea, numbering five hundred, were deliberately slain. Men, women and children were forcibly abducted from their homes and led outside the town to the place of martyrdom. Some of the victims, worn by forced marches, especially children and young people, were slain like lambs in the streets and thrown into a well. The remainder were brought to a large cavern in the surrounding hills, where all of them perished after suffering terrible torture. The breasts of the women were cut off, most of the girls were violated and then murdered, and the men were horribly mutilated.

"The body of my old priest Jordanes, who risked his life in trying to save some of the victims from the lewdness of their executioners, was found among others in the cave. Only one of the five hundred Greek inhabitants escaped.

"Thus perished the once famous Nicea, highly venerated by all Christians for the ecumenical councils held therein. The fate of Nicea was shared by many other towns and villages of Bithynia. All were destroyed in a similar way. My heart is sick at such horrors."

South America. Faustino Escobar of Pucon, Chile, is a convert to evangelical Christianity. He lives sixty miles from the railroad, in a town of twelve thousand people. For three years he has been preaching the gospel, supporting himself by the sale of a small home loom which he invented, and which he sells for fifteen pesos (three dollars) each. He also carries on a small farm. Large as the town of Pucon is, there is no public school in the place, and Escobar, although he has had schooling for but a month and three days and is otherwise practically self-taught, has started a school himself, in which he teaches some sixty children the three R's and the Bible.

A convert of another type is Alejandre Cativiela, who has recently been ordained as pastor of the Baptist church in Pergamino, Argentina. He has had a brilliant career on the staff of the National Mortgage Bank, and possesses a splendid mind; has mastered English, French, and New Testament Greek, the last of which he knows as his native tongue. Dr. Alexander Robertson's "Grammar of the New Testament" he has made his mental possession. He has translated from French into Spanish Bonet's "Commentary of the New Testament," working from five in the morning for some years before his daily work. The first volume is now passing through the press.

The archbishop of Sao Paulo has been attempting to get a half million dollars from the Brazilian state for his new cathedral, and the bishop of Campinas has been after a similar grant of a hundred thousand. It appeared as if these bills would go through, when a united Brazilian Protestant protest was delivered to the state congress, with a promise to test the constitutionality of all such grants in the courts. The move has been checked, probably for good, and the growing power of Protestantism in Brazil splendidly evinced.

The Blacks in South Africa. Mr. Jabavu, of the South African Native College at Fort Hare, read a remarkable analysis of the negro problem of South Africa before the last Natal Missionary Conference at Durban. Mr. Jabavu is a man with ten years' training in English universities, and is clearly a person of judgment and Christian character. His paper is published in the "Christian Express" of Lovedale.

He points out the growing distrust of the whites which fills the minds of the African. This distrust is seething like molten lava within these inarticulate people. There seems to be reason enough.

The blacks are subject to all sorts of discriminations. Recent land legislation has made it almost impossible for them to buy, and in the Orange Free State even to hire land or to plow on half shares. They have become landless serfs in their own land.

The government spends magnificent sums upon the education and educational plants

for white children. The amount spent for native education is insignificant compared with the enormous revenue derived from native taxation. White teachers are pensioned; native teachers never. The buildings set apart for native schooling are miserable and dilapidated shacks.

While the government spends £100,000 yearly on agricultural schools for white boys, plus overseas scholarships and experimental stations, it provides next to nothing for black people who pay the bulk of the taxes and stand in sorest need of this training.

The black man is unmercifully jim-crowed. He is not allowed to buy stamps at the government post offices. In shops and stores he has to wait until all whites are served. In markets his stock and produce are, by tacit agreement, earmarked for low prices, while his sugar cane is not accepted at the Zululand mills. He is obliged to carry passes all the time, in other words, is subjected to continual martial law in time of peace, and curfew bells unduly restrict his freedom.

He is cut and snarled at throughout life. Railway journeying is perfect misery to him. At the very start he is buffeted by the booking clerks, and in the baggage rooms is unnecessarily anathematized in evil language. The less said of his train accommodations the better.

In the law courts Europeans get off lightly and hushedly in serious crimes against natives, such as murder and rape, while natives are punished with the utmost rigor of the law.

So runs the familiar story of the double standard.

It is refreshing to learn that a distinct movement is on foot in the United States to remove many of these grievances against our own blacks. Joint committees of white and colored men are being formed in all the counties of the South for the carrying out of the Atlanta plan for the improvement of inter-racial relations. The minimum program involves the following points:

The securing of justice before the courts, including the prevention of lynching and other denials of legal justice to the negro;

The provision of adequate educational facilities for the blacks;

The securing of sanitary housing and living conditions;

The securing of adequate recreational facilities;

The provision of equality in traveling conditions;

This is a program in which Christians all over the country ought to coöperate. Its successful realization might lead to important reactions in the life of the Bantu peoples of South Africa.

Evangelizing Malaya. One of the outstanding figures in evangelistic work in India is the Rev. Stanley Jones of the American Methodist Mission. Mr. Jones has been of late holding successful meetings in Malaya, the long peninsula which stretches from Siam to Singapore. His campaign has taken in the cities of Singapore, Kuala Lumpur, Ipoh, Taiping, Satiawan, Malacca, Taluk Anson and Penang. This country is far from being, as many imagine, a jungle. In the past twenty-five years its character has been entirely transformed, and there are now fine cities, good roads, well-furnished shops, and a civilized life, where a few decades ago tigers roamed. It is immensely prosperous, thanks to the development of the tin and rubber industries, and in this prosperity Chinese immigrants have been large, if not chief, sharers.

These Chinese, taken out of the hindering environment of their native heathenism, are singularly accessible to the gospel, and fully a thousand Chinese and Hindus signed the following card at Mr. Jones' meetings:

"Relying upon God's grace I repent of my sins, and fully and freely take Jesus Christ as my Lord and Saviour, and intend to follow and serve Him."

Nearly all of these signers were from the educated classes, and many of them very well-to-do. Mr. Jones writes in the "Indian Witness":

"I have seldom seen such earnestness. Sometimes the audiences would not want to go when dismissed. Most of the meetings were in English. At Penang the hall seating about six hundred was packed every night for ten nights, with numbers standing at the doors. The last night one after another stood up and told what Christ had done for them in delivering them from all

sorts of evils and giving them peace. Two hundred and fifty non-Christians in Penang took this stand."

He made an average of four addresses daily, or two hundred and forty in the two months of this strenuous Malayan campaign.

Mr. Jones has been for some years pastor of the English church in Lucknow, and has been the leading figure in the great meetings for the deepening of the spiritual life which are held yearly in that city. Hundreds of missionaries and native Christians attend these gatherings. His hold upon the educated non-Christian community of India, both Hindu and Mohammedan, is remarkable. These classes seem always ready to hear him, arranging the meetings themselves in the large cities and packing them with their followers. Thus in a recent series at Jubbulpore the chairmen were two members of the Legislative Council, two judges, and the head of the Mohammedan community of the city. All these men are non-Christians, yet have taken the lead in organizing meetings. Mr. Jones spoke on such subjects as

"Is Jesus fitted to be universal?"

"Was Christ a conscious pretender, unconsciously deluded, a good man, or the Son of God?"

"The death of Christ, what does it mean?"

He emphasizes strongly the importance of the baptism of the Spirit.

"The difficulties of the present age," he says, "are not from anti-Christianity but from sub-Christianity. One can be content with one's self until he begins to respond to the Holy Spirit. Pentecost is normal Christianity. To live up to the ideal of Christ without the power of the Holy Ghost is impossible.

"A Christian is a new species, and must live the Christ life, and not according to the standards non-Christians may set.

"John Wesley before he received the Holy Spirit was haggling over the method of baptizing infants. He was a sub-Christian at that time. Later he became a normal Christian, and said: 'The world is my parish.'"

"It is the Lord!"

Does Christ appear to men today? Undoubtedly! The evidence comes from all sorts of places and sources. And it is good proof that Christ was a different sort of personality from Seneca and Marcus Aurelius and other human sages and semi-saints, since these have never appeared to man after death.

The chamars are leather-workers near Benares, despised as unclean because of their occupation, and at the lowest edge of India's social scale. Yet our Lord has appeared to one of their number.

John Grant tells the story in "The Foreign Field."

"The best of our students is a man called Setu. He had been a guru, or religious teacher, among the chamars, and as such was much respected. One day he was accused of what seemed to be a trumped up charge. The chamar council met to consider the case. Setu in desperation retired to his house and shut himself up to prayer."

What happened to this heathen outcast?

He started praying that evil might not triumph in his case, but gradually passed into a vivid realization of the presence of Christ. He says that he heard Christ saying to him: "Setu, follow Me."

People were knocking at the door, but he did not hear them. When at last he did come out he realized that his prayer had been answered, and that the council had dismissed the charges and scattered.

Then he sought out a missionary, and was baptized, the first convert after four years of labor.

It is as distinctly a manifestation of the living Christ to one in the twentieth century as that to Paul in the first.

Teng Tzu Yuen is a leper in the Christian asylum at Siao Kan, China. This is his story.

"I came to the Leper Home in September 1914, and was one of thirty men who were baptized in October 1916. In 1917 I got much worse, and was very ill. I was lying in bed one Sunday. Mr. Kwang the evangelist was preaching in the chapel. I could hear the singing, and I lay watching a light on the wall. Gradually in the midst I saw a figure appearing, all dressed in white. His clothes shone, and His eyes were like a flame. I was terrified, and covered my head. After a while I looked up, and saw two hands laid on the head of a lamb, and again I covered my eyes for

On the Athletic Field at Northfield Seminary.

fear. A third time I looked, and I saw a cross, and a figure indistinct upon it. Then all faded away. From that day I got well. I grew stronger every day, and I knew that Christ had come to heal me."

In a recent issue of the "Life of Faith" we have the testimony of one who was cured of paralysis by the finger of Christ. "The final night of suffering seems almost too sacred a transaction between God and myself to be revealed to others," he writes. "I awoke with the words, 'I was wounded in the house of My friends,' and in that moment I saw the Lord Jesus on the cross, and was conscious of piercing the nails into His hands; but in the very act I was led to look up, and in straight line with the cross were the words, 'His mercy endureth forever.' And in a flash came the words, 'The blood of Jesus Christ cleanseth us from all sin.' From that moment peace and rest were restored to the mind, and the body gradually returned to health."

Brief Notes from Abroad. **The island of Oesel** off the coast of Esthonia figured prominently in the operations of the closing days of the war. In August 1918 Methodism began work here. Already there are seven chapels and six out-stations in the mission, with 219 members and 1700 regular attendants living in 42 different places. The atmosphere is electric with revival. An "Esthonian Christian Advocate" has been launched.

Among the speakers at a recent rally for foreign missions at Saint Andrew's Hall, Glasgow, was Mr. James Brown, labor member of Parliament for South Ayrshire.

A large gift for foreign missions is reported from Sweden. Mrs. Josephine Norden has divided 1,540,000 kroner among various Swedish missionary societies, more than half going to the Evangelical Fatherland Foundation.

From Rumania comes the news that **572 Rumanian Baptist laymen** have given themselves to evangelistic and general religious work in an effort to supply the lack of pastors and evangelists. "These men," says "Home and Foreign Fields," "are going out and proclaiming the Word of life as Philip and Stephen did in the days when the New Testament was in the making."

The memorial church at Vimy Ridge, which the Canadian Christians are to put up in honor of the members of their churches who fell in that and other battles, will be placed in charge of the *Société Centrale Évangélique* of France. This will enable that society to undertake again the flourishing religious work which it carried on in Lens and the surrounding country before the war.

Mr. Waddilove, a Methodist manufacturer of Bradford, England, has recently bequeathed what is alleged to be the larg-

est gift to missions ever made by an English Methodist. It is stated in the "Christian Advocate" that it is equivalent to the annual interest upon a million dollars. One item directs that an annual income of thirty thousand dollars shall be devoted exclusively to pioneer work.

In 1917 the income of the English Baptist Missionary Society increased £12,000 over the preceding year. Next year there was an increase of £20,000, and in 1919 there was again an increase of £34,000. Within the compass of three years, therefore, there has been an increase of £66,000, —a sum equal to the total receipts of the society a quarter of a century previously.

There is an attractive wedding custom among French Protestants presenting newly married couples with *Bibles de mariage*. However, war conditions and the great difficulties of getting suitable paper have brought the supply of such Bibles to an end, both in France and French Switzerland. A fund has therefore been subscribed to enable the publication of a new edition of 30,000 wedding Bibles by the La Concorde Press at Lausanne. This custom is one which might well be transplanted to American Christian families.

We have reported the organization of believing Christians in America, England, France, on the mission field in China, and elsewhere to protest against the betrayal of the church and her institutions by crypto-Unitarianism within the church. In Norway a similar movement is outlining itself. Last winter a great meeting was held in the Mission House on Kalmeyergaden, Kristiania, gathering Christians from all parts of the land to declare their loyalty to the Bible. Professor Hallesby and Ludvig Hope were among the speakers.

"Idea Nazionale" voices the **vast indignation of the Roman Catholic authorities** at the purchase of Monte Mario by American Methodism for educational purposes. Tivoli, a large villa on this imposing site, has, with the lands about, been acquired at a price of 1,750,000 francs. "Idea Nazionale" brands the move as "insolent, an enormity, a premeditated insult committed on the soil of Rome by foreigners," winding up with the words: "We say to the authorities, Look out! There is scarce time to save the hills of Rome!"

The national holiday of Chile falls on the eighteenth of September. It is customary on that day for the authorities of every city and town in the land to go in state to the chief Roman Catholic church of the place, to listen to a solemn *Te Deum*. In one of the southern cities of Chile this year, however, for the first time in the history of Chile and probably of South America, the national holiday was observed in the Methodist church, four hundred people, including members of the official class, being present. The clergy of the state church express their disapprobation of the innovation in the bitterest terms.

A new kind of Uniates is referred to in an exchange from India. The "Hindu Missionary" is the organ of a movement for extending Hinduism. It reports that the Hindu Missionary Society received back into Hinduism twenty-six persons last October. It now transpires that these twenty-six were members of a community of ten thousand Hindu Roman Catholics who have for two hundred years worshiped with both Hindu and Roman Catholic rite and ritual. So does the old church interpret in practice the saying of our Lord: "No man can serve two masters."

English Freechurchmen have to endure much petty persecution even in our own time, but the movement for the correction of injustices goes slowly on. Since 1891 various attempts have been made to do away with the confiscation by the landowner of church property on leased land when the lease expires. This confiscation is said to be increasing rather than diminishing. The attorney general stated in 1906 that within the preceding fifty years fifty Congregationalist chapels in London alone had ceased to exist because of these conditions. A Places of Worship Bill to enable trustees of chapels to secure freehold of sites is now before parliament.

The great Lutheran institutions of Germany are reported to be in an extremely critical condition. Kaiserswerth, with its thousands of deaconesses and wide ramifications of charity, has been helped by a splendid gift of 824,895 marks from the Lutherans of Sweden. But the great

Dresden deaconess center, with its thousand sisters and fruitful activities throughout Saxony, is in a dangerous situation. Also Bielefeld, with 1500 sisters and 7000 dependents,—2000 of whom are epileptics and 1000 insane. The Christian church outside Germany should never allow this great foundation of von Bodelschwingh—one of the greatest monuments of Christian charity of all time,—to perish. Especially would we urge the German Lutherans of the United States to come to the help of their fellow Christians at the present crisis.

As the Romanist substitutes Mary for Christ, and the Unitarian humanity, so **the Mohammedan puts the prophet** in His place of superhuman attributes. The "Moslem World" says: "Mohammed is called Light of God, Peace of the World, Glory of the Ages, First of all Creatures. Although in the Koran he is human, in tradition he became sinless and almost divine. Mohammed holds the keys of heaven and hell. For his sake Allah created the worlds. He is the only powerful intercessor on the day of judgment. The most popular book next to the Koran in all parts of the world of Islam is a little prayer-manual called 'Dala'il-ul khairat.' It is the pocket-testament of the Moslem soldier, the most widely used breviary of the mystic, the primer and catechism of the laity everywhere. Yet this volume contains little else than glorifications of the prophet of Arabia, and calls for his intercession."

The *"Fraternité du Nord-Ouest"* describes **a meeting of the Free Thought Federation** of the North of France which was lately held in the Hôtel de Ville of the city of Douai. The subject of discussion was, "The duty of every socialist to connect himself with free thought movements." Various Protestant pastors defended the side of the Christian faith. The chairman, a deputy of the French national chamber, remarked at the close on the fact that Protestant pastors could always be depended upon to support the cause of social justice. Then to the surprise of all he went on to say:

"I wish not to close this session without myself also rendering homage to Him who was the initiator of all movements towards a new society in which justice and brotherly love are to reign, and who has been the most powerful and purest of all social liberators,—I mean Jesus Christ."

He continued some minutes in praise of our Lord, and so closed the conference organized by the French Federation of Free Thinkers.

The first national congress of all the evangelical churches of Italy has been held in Rome in the ample salons of the Royal Philharmonic Academy. The initial session took place in the Waldensian Temple on the Piazza Cavour, the majestic nave of which rang with the monumental tones of the Reformation hymn, "A Mighty Fortress is Our God" (*Forte rocca e il nostro Dio*). Among the more important resolutions adopted was one advocating the complete separation of church and state, another proposing the unification of the educational interests of Protestantism in Italy into one great university, a third urging the establishment of a union weekly paper to carry the point of view of Italian Protestantism into all Italy,—the present denominational papers being published as monthly bulletins in the joint organ.

Mrs. Norton makes the following report of **progress in Belgium.**

"Last summer representatives of the Belgian Gospel Mission, colporteurs and evangelists, visited fifty villages in this land, holding open-air meetings, at each of which were assembled six or seven hundred people. When the priests sought to molest, the people turned on them and drove them away. In one town of fifteen thousand inhabitants a Testament was sold in practically every home in the village,—three thousand altogether. An old colporteur, many years in Belgium, said: 'I have trudged months in this land, never being able to see the bottom of my little pack, and these workers sell as many in a morning as I would sell in six months.'

"Twenty-two months of work in Belgium; ten cities and villages today with gospel centers; forty-five workers, colporteurs, Bible teachers and evangelists; and since the first of the year half a million copies of the Word of God and of gospel literature distributed; and everywhere appeals."

The government of Albania, headed by its prime minister Sylejman Delvina, its

minister of foreign affairs Konitza, its minister of education Pecy, and others, has directed an appeal to the American Methodists to assist them in the establishment of a modern educational system in their country. They ask for "a college in our midst, national in spirit and character, yet representing the noblest of your culture and civilization. This would be of the utmost value to us in training leaders for our nation. Provision should be also made for similar training of our young women, since no people can be greater than the mothers who breed them."

An institution of this type, they affirm, "would constitute a monument to American beneficence built into the very life of the Albanian people. In this achievement we, the members of the Albanian government, are prepared to coöperate in every possible way. In the providing of sites, of farm lands, of buildings,—such as we have,—they are yours, and we your servants."

The learned and level-headed Dr. St. Clair Tisdall believes that back of much spiritistic phenomena is nothing else than demonism, and in an article on the subject in "Evangelical Christendom" gives this bit of evidence:

"In India a native friend of mine many years ago used to relate that having as an ascetic made a toilsome pilgrimage to Cape Comorin from his home in the Punjab, he had there some strange and terrible mental or spiritual experience so awful that he never dared tell any one the details. Years later, when a convert to Christianity and on a preaching tour in the Punjab, he heard related to him in fluent Sanskrit by an ignorant village woman, when claiming to be under demoniac possession, the exact details of his fearful experience. This she did in order to convince him that she was possessed, and she succeeded. . . . . What is called automatic writing may or may not be altogether deliberate fraud, but writing inside a planchette is less easily accounted for. Cases are well vouched for in which language of the vilest description has been written in this way by an invisible hand."

The Gustavus Adolphus Verein, the German organ for the protection of Protestantism in Catholic communities, has issued an appeal against the high-handed oppression of Christians by Catholics in Silesia and Posen,—areas handed over to Poland by the treaty of Versailles. It's in the full note of the seventeenth century.

"In the name of humanity and of justice, of the gospel and of peace, we issue a solemn call to the Protestantism of the whole world to lend its aid to the 900,000 members of the evangelical church in this land (Poland). As in earlier days Gustavus Adolphus, king of Sweden, appeared to our ancestors as saviour when they were hard-pressed in the faith; and as two hundred years ago in the declining days of old Poland the sentiment of the solidarity of English, Dutch and Scandinavian Protestantism led to repeated protests against the cruel Polish persecutions; so today the evangelical Christianity of all nations ought to raise its powerful voice to hinder the ruin of the gospel in the threatened territories of Posen, East Prussia and Silesia, which up to the present time were thriving pioneers of evangelical life."

Contributions to mission finance on the field are more and more frequent. "A refreshing story comes from Canton, China," says "Home and Foreign Field," "of a wealthy native woman who wanted her son to enter a Christian school. When she applied she was told that there was no dormitory room. She then asked how much it would cost to erect such a building. On being told $4000 she replied: 'All right, I will build it.'"

The last American Presbyterian mission reports have this story. A few years ago there was organized in Penang a little group of Christians, all as poor as Job's turkey. Some one as a joke suggested that they all start rubber plantations, and get rich. They took the suggestion seriously, and also promised the Lord a tenth of the returns. True to His promise God opened the windows of heaven and poured out a blessing more than they had room to receive, and today every member of that church is well-to-do. They have built a neat little chapel in Penang. They have also started new rubber plantations in many out-lying districts in the Malay States and Siam. Wherever they locate they become self-propagating and self-supporting church communities.

THE MISSION FIELD.

Ernest Gordon.

Revival in Korea. Mrs. H. G. Underwood of Seoul sends us the following notes of a new movement among the Korean people.

"The city in which I live is as wicked and godless as any big heathen city, and for some years our churches have not grown much. There has been a good deal of coldness among the members, except among a choice few who have continually prayed and waited for a blessing. But this fall the leaders of all the Presbyterian churches in the city (of which there are six or seven,) decided to conduct an evangelistic campaign, and special prayer was offered for God's aid and blessing on it by all the Christians.

"Union meetings were appointed to be held in the largest and most central church four times a day, at 6 a.m., 10, 2, and 8. After morning prayer Christians went among neighbors and friends inviting them to the preaching services. The church holds about 2000. In the evenings it was packed, also the vestibule, the steps and the large court outside, even more men than women, so that the audience was computed as over five thousand. Wonderful healings took place,—paralyzed, palsied, hump-backed, deaf-and-dumb immediately cured. Wonderful gifts were made to pay workers to go over the country. On one night 5000 yen was contributed in money. Women stripped off their ornaments of all sorts and put them in the plates, so that on one evening a hundred rings, as many silver hairpins and other ornaments, and eighteen watches were given. During the two weeks these meetings continued, the giving kept up in this way. One woman who had no ornaments gave a dress, and a converted sorceress contributed her decorations and insignia.

"There were many hundreds of conversions, and the whole city was stirred as never before."

Another fruit of the revival which Mrs. Underwood mentions has been the establishment of an orphanage by the Korean Christians without outside help. They have secured in Seoul a good house and grounds, a Korean Christian of some means has contributed six hundred pounds of rice, with the promise of setting aside certain fields so that the institution may have the same amount each year.

The "Korean Mission Field" prints various notes of the revival which supplement what Mrs. Underwood sends us. The Korean evangelist Kim Ik Doo, who has been its leading speaker, has in the past wrought cures in the country districts upon the sick through the prayer of faith. In Seoul scores of sick persons have been cured.

"After the sermon the sick who earlier had gathered in the body of the church would be prayed for. The evangelist by a wave of his hand would cause a multitude of believers to bow in prayer for some sick one while he, laying his hand upon the afflicted, would lead in prayer. From what we have since learned we are constrained to believe that God was so in the midst that signs did follow the word and prayer according to our Father's promise.

"The Korean Christian is peculiar in that he not only believes the Bible to be the word of God, but he takes it at its face value. He actually believes it to mean what any open-minded believer would naturally suppose it to mean. When he reads, 'The prayer of faith shall save the sick,' he really believes the statement."

Korean zeal in evangelism is illustrated by the case of a certain pastor who has been imprisoned on political charges. He has been changed from cell to cell twenty-two times, and in this way has been enabled to meet men from all over the country. To these he has preached with earnestness and power. One hundred have decided for Christ, of whom four have already been baptized and twenty-seven received into the catechumenate.

The Story of Simon Blas. His father went to a Jesuit college in Manila, but horrified at the conditions there left and denounced the friars. For this he was hounded to death, and his

property taken from his widow and spent in purgatory masses.

Simon worked as a mud fisherman for years as a boy, then ran a sort of jitney, and in the Spanish-American war made a fortune selling garden truck to Americans. He became finally the richest man in Malabon, a fishing town near Manila.

One day he heard a Protestant missionary preach in Manila, and realizing that this and this only would break the power of the friars determined to join the Methodist church. His motive was hatred to the priests, and that alone.

Being a wealthy man he built a church in his town at his own expense, and took out a preacher's license. Soon he had the building packed, and his gospel was denunciation of the friars and their evil deeds.

But Dr. Rader, the Methodist missionary, heard presently that this fiery convert to Methodism was running the biggest cockpit in town, and that after he had finished preaching he would take his audience over to see the fight. It was the old method of Rome: mass in morning, cock-fighting in the afternoon.

Dr. Rader called the preacher to his house, and explained how different a thing Christ's religion was from Rome's. The man was stunned. To give up the cockpit meant the loss of thousands of pesos monthly.

Then came a terrific struggle. It continued for weeks.

One day, however, he turned up at Dr. Rader's, the tears streaming over his sunburnt face. He spluttered out in three languages the following laconic explanation:

"Vamoose cockpit! Cockpit all gone! Jesus Christ has come into my heart forever! Cockpit no more! Jesus Christ everything now!"

"That man had actually sold every interest he had in that cockpit," adds the narrator in the "Christian Advocate." "He had won his battle. From that day to this he has been getting richer and richer. He has been one of our most loyal preachers and best Christians. He gave up his cockpit for Christ, and that's what's going to happen some day all over the islands, thanks to missionary work."

The special report of the Tsingtau Presbyterian station recounts various "hopeful signs." It tells of a purely Christian village in the heart of China. "It was worth coming miles to see and visit it. The air was crisp, and the scenery most beautiful, with great rugged peaks. How the little church rang that night with the songs, for everyone could read and sing."

Symbol of what is coming to China, this village!

In another purely heathen village the missionary was asked to dine with an educated gentleman and four of his friends. The host opened the conversation with these observations:

"We haven't known you foreigners long, and you are the first one I have ever sat down with. To tell the truth, I was always suspicious and afraid of your people, and when Dr. Corbett and others came through our town I never dared talk with them. I used to peep through the door at them, and I am ashamed to say set the boys to do mean things to them. But we are reading the 'Intelligencer' (a Christian newspaper), we see the Christians and Christian school in the North Hill village, and we are changing. So now will you please tell us, sir, the fundamental teachings of Christianity?"

"And this was their real object in inviting me, to show their good will and to know more about Christian teachings. After talking at length and discussing back and forth, one remarked: 'It will be a changed world and a good world when all follow the teachings of Christ.' Then the elder man added: 'And I believe it will come in time, too.'"

During the fall gentry representing different parts of five counties have given receptions on three occasions to the American missionaries. Their friendliness was expressed in their faces and actions. These non-Christians presented the missionaries with the following address:

"Greetings to the American Presbyterian Christian pastors! For many years there has been a happy relationship between China and America, but our countries have been far separated each from the other, our government and teaching different, our languages mutually unintelligible, and our literatures entirely unlike. Hence the full maturity of this relationship has been prevented. God, however, has loved His peo-

ple and sent Jesus Christ to this earth. His gospel has filled the hearts of the American people until the whole nation has heard, and there are daily reports of men being saved; and this gospel is being preached near and far. And now in due time it has come to China, and our people know the heavenly message of true joy.

"We, whether church members or having recently heard the gospel, realize that the time truly is short, and pray that the loving will of God may speedily be done on earth even as it is done in heaven, and that our people of China may speedily turn to Christ the Lord, awaken, and vigorously withstand the evil one and be saved. Thus we, the members of these societies, may thank God and truly worship Jesus Christ.

"With these words from the depths of our hearts we welcome you pastors."

Brief Mission Notes.

A wave of revival is sweeping over the Lushai hill country in India, according to the last annual report of the English Baptist Foreign Missionary Society: "The earnest intercession of a few has resulted in a wonderful awakening which is bringing new life into Christians everywhere and powerfully affecting heathen as well. Within two months five hundred have given up sacrificing to demons, and have put their trust in God. Companies of joyful Spirit-filled young men and women are going up and down the land proclaiming the gospel by word and song. Many are simply overflowing with the joy of salvation. They often continue their meetings for prayer and praise long into the night, and not infrequently until early dawn. This joy springs from a really deep-seated work of grace in the heart, and many of our converts of long standing are being lifted onto a higher plane of Christian life and experience."

The "Shanghai Times" has this to say of **the American Baptist schools at Chayoyang,** near Swatow, China. "Thirteen years ago they had about twelve students. Today over twenty schools have been established, with nine hundred students. The type of work that is being done, and what the native authorities think about it, is shown by recent action of the government in granting silver medals to every subscriber of a hundred dollars to the work of the schools. To the missionary in charge a gold medal has been given."

"Without the Camp" prints the following lovely story from the Rev. J. Noble Mackenzie, in charge of an asylum in India with 173 lepers.

"The high cost of living and the difficulty of making both ends meet has been another reason for refusing fresh applicants. Though it has meant less food all round no inmate has ever complained that too many were being admitted, while on the other hand they have joined in asking me to admit cases that I had at first refused.

"Last summer a number of inmates, in the spirit of the four lepers outside besieged Samaria who said, 'We do not well; this is a day of good tidings, and we hold our peace,' came to me saying that as they had benefited so much physically and spiritually by their stay in the asylum, and there were so many that needed help more than they now did, they wished to be allowed to go out for from four to six months to beg their food from place to place while they proclaimed to those whom they met the good news of salvation through Christ. In this way those whom I could admit in their places for that time could get the same treatment for their bodies and their souls that had done so much for the others. I gave them certificates that would enable them to get readmission at the time specified, and they all returned highly pleased with the success of their experiment. This summer a still larger number, fired with the same zeal, wished to go out in this way, and I gave the usual certificates until I had the asylum committee come to me to ask that I give no more, as there would not be enough men left to do the necessary housework and to care for the helpless ones."

The Korean Foreign Missionary Society of the American Presbyterian Church is working in China in the province of Shantung. The latest report is that its four missionaries in Lai Yang city will this year take over all work in the Lai Yang county. This is a field with a million people, and only three hundred Christians in four small churches. The Presbyterian General Assembly of Korea at its last annual meeting voted to send an additional

missionary, and passed a budget of 20,000 yen for this work. Korean Christians are also supporting mission work among the Koreans of the dispersion in Shanghai, Manchuria, Siberia and Quelpart. A special offering of 1300 yen was taken on the floor of the Assembly to maintain the missionary who is at work in Vladivostok.

Glimpses of mission work from the Presbyterian Annual Report. In Allahabad a week of special services was held in March, and the church was crowded nightly to its utmost capacity. "The Moslems were greatly excited by the testimony of Maulvi Sahib, since they could not answer his arguments drawn largely from the Koran itself. One night they put out the lights, and in the darkness some one made a cowardly assault on the Rev. Dharam Singh, from the effects of which he has not yet recovered. Were it not for the British government we could not preach with safety."

Annam is one of the few great areas which has hardly been touched by evangelical missions. Yet Mr. Olson of the Christian Alliance can report active Bible distribution even here. He writes: "During the year nearly every important city in the province has been visited, besides many towns and villages, and over 10,000 Gospels have been sold. The major part of these are in Chinese, but there is an increasing demand for Annamese portions in Roman characters. This is the most practical medium through which to reach the masses of Annamese in Cochin China."

The Rev. G. D. Thompson of the American Presbyterian mission at Yeung Kong, China, gives the following interesting account of by-products of his work:

"Immediately after the million dollar loot of Yeung Kong by the Chinese soldiers last year, when a delegation from the Chamber of Commerce came to our compound and conferred with us as to what was best to be done for the future welfare of the city and district, we were ready, we believe providentially, with several practical propositions.

"One was the introduction and spread of cotton, and the other the organization of a relief bank. Both these plans were approved of. We happened to be ready with the cotton seed, having, without any knowledge of the coming opportunity, ordered sample bags from the department at Washington. This opened the way not only for introducing cotton for Yeung Kong's benefit, but of laying the foundations with the approval of the people of the Christian Agricultural Society. This society immediately printed regulations, also with the approval of the chief citizens, calling upon all those who took advantage of the cotton seed to attend services at the nearest chapel. This year we have received from the Department of Agriculture at Washington 1200 pounds of seed.

"The Yeung Kong bank is also under Christian management, and an earnest Christian-minded man, a retired banker, is to become general manager. This bank will enable the Christians of Yeung Kong to help in the financial progress of this city and region, and will undoubtedly be eventually of immense practical help to the Christian church here.

"Six years ago we got the Christians of Yeung Kong in on the ground floor of the newspaper work of this city and district with our Christian newspaper 'The Yeung Kong Public Opinion.'"

The good seed of the kingdom. An agent of the American Bible Society writes from San Salvador:

"Recently we discovered a group of people in a small out of the way hamlet who had bought Bibles from passing colporteurs eight or ten years ago, and had been slowly having their eyes opened, just through the Word of God, to the error of the Roman Catholic way and to what is the true and only way. Now they are organized into a small church body, and have regular services and much joy in their fellowship and confession of the Lord. Naturally since they have been more open in their confession much persecution has arisen, and recently three of them were held up by a large group of men, flogged, and their Testaments taken from them. There is another large and enthusiastic group of believers in the hills near the Honduras border north of here. These are the direct product of the Word of God left by passing colporteurs."

Country evangelization is pictured in a report from West India. The preachers move from village to village, usually trusting to the hospitality of the people. They preach much at night, using song to instil the lessons of the gospel. Souls have been won as the grey dawn of a new day breaks upon weary preacher and people. About five thousand have had the gospel preached to them, the greater part of this work being direct personal work in the homes, with often only one or two women for an audience. It is fruitful work. The Naini house-breakers, has given a great deal of trouble. A wise government officer has required that fifty of their children should attend the mission boarding school at government expense. The children have shown great improvement. "We are hopeful of weaning this caste from its evil ways by this method, which though slower than police repression is more fundamental. Already some are thinking, both officials and missionaries, that hundreds of the children of these criminal castes may well be sent to mission schools under government support."

A Bible class,—it might be almost anywhere from Maine to California, but happens to be in Costa Rica; led by Mrs. F. W. Boyle of the Central American Mission.

leper asylum church numbers 275 adherents. The whole and the diseased join together in the communion, and in the manner practised of old in India the minister drops into the hands of each the *roti* and the *ras,* the bread and the wine. It is a solemn and affecting sight.

In Aruppukottai, we learn from the report of the American Board Madura Mission, a wonderfully **promising experiment was begun in 1919.** In the surrounding villages a caste of Koravars,

There has been, as is well known, **a distinct revival of missionary interest among the Syrian Christians** of India. One of their churches, the Jacobite church, has opened a missionary monastery in the mountains of Travancore for the training of an order of Indian preachers who are to go out on evangelistic missions.

Mailu Christians of the London Missionary Society in Papua sent recently their little offering of two guineas for orphan children in the Barnardo Homes, London.

EDITORIAL.

Have We Abandoned Evangelistic Missions?

An English exchange startles us with this question regarding England. Must it not also challenge us in America?

By evangelistic missions is not meant the normal evangelistic effort of the regular ministry, but special efforts for arousing the unsaved and bringing them to a decision for Christ. How long since there has been such an effort in your church or community?

True, there is evangelistic machinery in all the large denominations, organized largely perhaps because of prejudice against so-called vocational evangelism. And individual evangelists are busy and honored by God. But a passion for souls is not widespread. Most professing Christians are content to jog along in church life without concern for the unsaved, near or far.

Perhaps we must wait till God raises up new evangelists. Experience would seem to show that seasons of refreshing come in answer to prevailing prayer on the part of those whose hearts are burdened with a sense of need and a love of souls.

As to methods, let spiritual revival come in whatever form it will, so long as it gets sinners saved. For ourselves, we know of no type that beats the genuine old-fashioned kind where judgment begins at the house of God and the Holy Spirit comes in convicting and saving grace upon the godless.

Regarding the Organist.

The National Association of Organists is seeking to bring about a better understanding between churches and their organists, with a view to the larger usefulness of the latter and their larger appreciation by ministers and congregations.

Whether a man serves as organist only, or as choir leader too, he is of prime importance in the musical activities of the church. He must not only have a mastery of the technical side of his profession, but should also be in full sympathy with the aims and methods of worship. Music in the church, whether vocal or instrumental, is quite a different thing from music in the concert hall. There ought to be a different spirit animating it, and a rendition that is distinct from mere professional art.

A generous recognition of the work of the organist, and a grateful appreciation of the personal service he renders, will keep him in fellowship with pastor and people, and will stimulate him to a better ministry. Music has a powerful value in the testimony of the gospel. Let us get the best by encouraging efficient, consecrated leadership!

The Famine in China.

If this magazine has not hitherto drawn the attention of its readers to the appalling famine in China it is not through unconcern but because the magazine goes to press so far in advance of date of issue that it cannot handle "news" with promptness.

We have been told that fifteen millions in the northern provinces of China have faced famine conditions, and that thousands have died of starvation daily. The situation will not be righted till the next harvest in June. Beside such facts all other war-born needs and distresses are relatively small.

What wonderful Christian generosity has been shown by America! In spite of disturbed and needy conditions at home, and organized relief amounting to scores of millions of dollars for Central Europe and the Near East, when this new emergency call for China was made known, America dug down into its pockets and its corncribs once more, and with characteristic energy hurried off food to China.

"Let us market our surplus in relief, and take our pay in goodwill," said a young farmer of Whiteside county, Illinois; and farmers began to shovel out their white and golden grains in one of the most magnificent gifts in the records of international altruism.

A dollar will keep one person alive for a month in the famine-stricken lands. Let us not grow weary in well-doing!

A Newspaper Abuse.

The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church has advised Protestant ministers and church members to protest against the caricaturing in newspaper car-

toons of the Protestant clergy in a manner designed to weaken their influence with that portion of the general public which is ignorant of the facts. Perhaps neither Catholics nor Jews as such are responsible for this attempt to belittle the Protestant clergy. It comes from Protestants, Catholics, Jews and unbelievers alike who object for selfish reasons to the militancy of the Protestant clergy in behalf of moral reforms that benefit the public, particularly prohibition.

The Catholics are wise in insisting upon respect for their clergy, and we believe that the Protestant forces which have borne the burden of the effort to destroy the liquor traffic will be inexcusably foolish unless they protest vigorously enough to be effective against the lampooning of Protestant ministers because of their courage in being willing to exercise their civic responsibility in an effort to answer their pulpit prayers.

If every Protestant who has intelligence and vision enough to have convictions, and backbone enough to defend them, will write courteously but emphatically to the editors of offending newspapers and the owners and managers of offending theatres, this thing will stop, and stop soon. Incidentally, when it stops a very considerable prop will have been kicked out from under the nullificationists who seek to make a mockery of the prohibition amendment.

Some Social Teachings of the Bible.

We suppose that no one course of Bible study is undertaken simultaneously and all over the world by so many persons, young and old, as the International Sunday school lessons. These are at present in the third year of an eight-year cycle, which is called an "Improved Uniform" series because of the incorporation of several short topical courses, in addition to the old series on a chronological basis. These topical courses offer varying methods of approach to the whole Bible.

This month a three-month course in "Some Social Teachings of the Bible" begins. The first lesson is entitled, "The Ideal Christian: or, The Christian Living with Others" (Romans 12), and with this good beginning subsequent lessons deal with the Bible teaching on health, work, poverty and wealth, education, rest and recreation, working with others, and the family. Then follow lessons on Christianizing the neighborhood, the nation, the world, the social order. The course is finally reviewed under the title, "The Social Task of the Church."

The committee premises its announcement of this course with this statement:

"The assumption underlying this course of lessons is that the great social principles, however intricate in adult life, have their simple beginnings in the life of the child; and that, conversely, the interests of children widen out gradually into the endlessly complex interests of men and women. Therefore it is suitable that while the largest problems of the home, of labor, wealth, education, the community, the nation, the world, and government, are studied in the older classes, at the same time the boys and girls should be thinking about their relations to these problems in their initial stages. Indeed, parents and teachers and writers will often find their thoughts regarding these great and difficult subjects clarified by considering their origins in the experiences of children.

"The central purpose of the quarter's lessons is to discover, for young and old, the Christian art of living with others, and apply it, in as many directions as possible, to the pupils' lives from day to day and to the ideals that govern their future."

The Scripture passages to be studied are selected from sixteen different books of the Old and New Testaments. In actual practice it seems fairly certain that Sunday schools will be driven to the use of lesson slips or quarterlies, as the study of scattered texts will be confusing to young people,—and to many older people too.

Any reader who wishes to consider the

Overheard in an Orchard.

Elizabeth Cheney.

Said the Robin to the Sparrow:
"I should really like to know
Why these anxious human beings
Rush about and worry so?"

Said the Sparrow to the Robin:
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—From the Sunday School Times.

teaching of the Bible on these social and everyday topics, or who is following no better course of study, is urged to join the large army who will begin the course this month. The notes and expositions in our Sunday school lesson department will help to explain and apply the Scripture teaching.

World's Student Christian Federation.

A statement of the origin and achievements of the first quarter-century of the World's Student Christian Federation, and a forecast of unfinished tasks, by Dr. John R. Mott, tells a wonderful story of a movement that has grown to large dimensions within the past generation, and that has touched the lives of untold numbers of college men and women in over a score of lands. Originating in the Y. M. C. A. movement in American colleges by a natural evolution, and taking root and growing in kindred soil in other countries, it has succeeded in avoiding racial and other snags, and stood the strain even of the war in a remarkable way. Within the twenty-six movements comprising the Federation there are approximately 2500 associations or unions, with a combined membership of nearly 200,000 students and professors.

Dr. Mott is emphatic on the corner-stone principle, "the recognition of the supremacy and universality of the Lord Jesus Christ and of His work as the only sufficient Saviour. In loyalty to His person, leadership and program the various national movements and local associations have wrought their most vital and enduring achievements. Wherever there has been any compromising or obscuring of this central principle the association or movement has wandered over comparatively barren wastes."

The most vital process of the Federation's work has been that of bringing students into personal relation with Jesus Christ. "The attitude of students towards Christ today is unquestionably more serious and more responsive than it was two or three decades ago." The tendency is away from the non-Christian religions, and from irreligion and indifference, towards open-minded inquiry and a reasonable faith.

The number of students enrolled in Bible classes in literally all parts of the world had grown in 1919 to 89,000. The experience of twenty-five years has led the leaders to agree on these notable principles regarding Bible study:

(1) The importance of bringing students back to the study of the Scriptures themselves, as contrasted with spending a disproportionate amount of time on secondary sources;

(2) The stressing of the daily study of the Scriptures, particular attention being paid to the formation of the habit of keeping the Morning Watch;

(3) The shifting of emphasis from the increasing of enrolment to the establishment of strong Bible study groups in all faculties, departments and other groupings of a university, with the thought that these will furnish centers of contagion or propaganda for influencing the entire student body;

(4) Keeping in mind that the objective of Bible study is the same as the central aim of the whole student Christian movement, namely, to develop symmetrical Christlike character, to build up well-founded living faith, which will enable students to face successfully their moral and religious problems, both personal and social, to generate and guide the spirit of unselfish service, and to help raise up and train true Christian leaders;

(5) Continuing to give right of way to the training of the ablest possible leaders both for the conduct of the groups and for shaping the Bible study policy for the entire association or movement.

Thoughts on Unity.

The surest antidote for religious prejudice is human contact.

If we are to have Christian unity, we must be real Christians.

The burning questions upon which Protestant divisions centered have burned themselves out.

Unity is not simply some plan, or scheme, or vision of ours. It is from Christ Himself that the call to unity comes.

We do not want "a reduced Christianity." We shall all be richer, not poorer, in faith in the life of the united church.

The question is not what each communion is willing to surrender, but what each has

to contribute that is true and vital and from God.

We need to recognize more clearly that it is not so much agreement which produces unity as it is unity and fellowship which produce agreement. It is the Spirit which maketh men to be of one mind in an house.

Unity lies more fundamentally in our sharing the life that is in Christ than in our apprehension or explanation of it. And this fundamental unity of life given and shared is already ours. What is needed is that this shall be realized and made manifest.—Bishop Manning.

The Attitude of the Individual Will.

A giver is always limited by the willingness of the other man to receive. And so it is with God and His children. His giving can only go side by side with our receiving. Grace, in other words, is always in exact proportion to faith. "According to your faith be it unto you" is the fundamental law of His kingdom of grace. That is why at the center of the Christian gospel stands the doctrine (so lightly discredited sometimes by those who have never even tried to think it out,) of justification by faith.

The critical point in God's whole plan for the world's salvation is the attitude of the individual will.

God has done on His part all that is needed to save the world. Admission to His friendship and service is offered free. The conditions for perfect friendship and service are all provided. Everything turns on whether the individual will or will not put out his hand to take the gift. And on that point—may one say it reverently?—God's whole attention and energy are directed now in this dispensation of the Holy Spirit. His work and that of the church all center in the effort to make men *see* and persuade them to *receive*. And strange as it may seem, one of His chief difficulties is not indifference but the desire of so many to *do* instead of just *receive!*—E. A. Burroughs.

The Lord Jesus received is holiness begun. The Lord Jesus cherished is holiness advancing. The Lord Jesus counted upon as never absent would be holiness complete.

A HYMN FOR DEDICATION.

Nathan Dushane Hynson.

(Tune, "Aurelia.")

I

With songs and hallelujahs,
O Lord of hosts, we come;
We bless Thee, and adore Thee;
O make this house Thy home!
To Father, Son, and Spirit
The highest praises be;
One God in love and mercy,
In truth and equity!

II

For Thy great church eternal
We bless Thee evermore.
It is a fountain glorious
Thou on the earth dost pour;
It is a light in darkness,
A rock, a staff, a rest,
A haven and a refuge,
Where all who dwell are blest.

III

This house to Thy great glory
Our hands have built with love;
'Twas love that thought and planned it;
Lord, own it from above!
With Thy great love adorn it,
Thy Spirit on us pour;
Come, Lord, and own our labors,
And leave us nevermore!

IV

O may Thy truth most precious
O'er all the earth be spread!
Give troubled souls Thy comfort,
And to the hungry bread.
We look with longing vision
To see the glorious time
When men shall know and love Thee,
Of every land and clime.

V

With songs and hallelujahs,
O Lord of hosts, we come;
We bless Thee, and adore Thee;
O make the world Thy home!
To Father, Son, and Spirit
The highest praises be;
One God in love and mercy,
In truth and equity! Amen.

One day, as evangelist Isaac Marsden went along the street, he saw a woman hanging out clothes. His eye glanced along the line of garments, and he said:

"I say, missus, if your heart isn't washed cleaner than those clothes you'll never get to heaven!"

METHODS OF BIBLE STUDY.

1. If one has no system in approaching the Bible, one can easily waste time by gaining nothing definite, or one is quite likely to be misled by getting partial or distorted views of truth. The attainment of truth, whether the mere contents or the spiritual teachings of the Bible, depends upon earnest search and hard work.

2. Underlying every method of Bible study should be the careful reading of the text of Scripture.

Read the Bible itself, not textbooks or commentaries or other helps.

Read the portion under consideration again and again, until your mind has a grasp of it from beginning to end. Do not try to memorize it in an artificial way, but seek to get the line of thought or the string of facts in the passage as a whole, or by sections.

Let your mind be open to impression by what you read, as being God-breathed. Let God speak to you through it. If you are not open-minded and willing-hearted to receive truth, how can God teach you and lead you into fuller truth and blessing?

If you are in honest doubt whether it is God's revelation or not, try John 7. 17: "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." A surrendered will is the condition of testing and receiving assurance. This honest skepticism is a very different thing from unbelief, which is a damning sin (John 16. 9).

3. Different methods are applicable and adapted to different parts of the Bible,—history, poetry, epistles, etc.,—or to differing aims on the part of the student. Different methods too are adapted to persons differing in temperament and culture. Every individual should select those methods best adapted to his aims, and to his mental and spiritual capacity. Perhaps methods should be varied from time to time so as to give well-rounded knowledge and character.

But mark this: any one plan of reading and study, honestly pursued, will get increasing results. Better this than dabbling with one plan after another.

4. The Bible is one book: hence it should be studied as a whole. This is especially needed today, when a certain type of critical scholarship tends to pull it to pieces and destroy its unity.

Of course this means not only the mastery of the contents and spiritual teachings of the Bible as a whole, but also the answers to a hundred questions that may properly be asked about it, such as: Where did it come from? When was it written? Who wrote it? Why was it written? What does it claim for itself? How did we get it in English?

5. Next to the study of the Bible as a whole the natural and logical thing is to study the books of which it is built up, one after another.

Begin at Genesis, the seedplot of history and teaching that run clear through to Revelation, and take the books as they come, unless special reasons exist for selecting other books here and there. Divide the text into natural sections according to incident or argument,—often agreeing with the chapter divisions. Find out the principal subject, the leading lessons and the prominent persons in each section, and you will have the contents and teachings of the book at your finger's ends.

6. Other methods are almost too numerous to mention in detail.

Among those which deal merely with the English text are the topical method, a comprehensive plan which finds all the references to a given topic throughout the Bible, and arranges the teaching systematically; the doctrinal method, where the topics are the great doctrines running through the Bible; the biographical method, which studies the historical data regarding individuals who appear in Scripture, and God's dealings with them; the devotional method, which seeks the personal and spiritual teachings in a passage; and so on.

From the standpoint of chronology a student can adopt the dispensational method, in which time is considered according to God's dealings with man in different ages, or the historical method, on the ordinary human level.

For the advanced student no more fruitful and fascinating method exists than word study, the examination and comparison of the literal words of Scripture. For lack of

the original words we must take the received texts of the Old and New Testaments, or even the English revisions with the aid of Hebrew and Greek lexicons. Obviously everything depends upon a correct understanding of the words in which the revelation of God comes to us. The study of a word in all its occurrences, or of a phrase, often unfolds happy surprises. The great doctrines are founded upon great words. The use of a single word is often significant as to authorship, or other points of study.

7. Never let the acquisition of facts, or the pursuit of merely literary or critical studies, obscure the chief value and function of Scripture: its spiritual teaching. Pray continually for the guidance of God the Holy Spirit to lead you into truth, then obey the truth! Truth obeyed prepares the heart for more truth.

A Lawyer's Rules for Bible Study.

How shall I study Holy Scripture? What rules shall I follow?

Follow the same rules that wise jurists have laid down for the study and interpretation of constitutions and statutes.

(1) Follow the rule of construction which the law itself prescribes.

(2) Interpret according to the circumstances under which the books were written and the character of the people to whom they were addressed.

(3) The whole of a written instrument, whether a constitution, an agreement, or a book, should be considered when a question arises as to the meaning of a particular part.

(4) When a series of enactments is under consideration they should be construed together.

(5) A reasonable interpretation is to be given to words which if taken literally would contravene the purpose of the statute. —Everett P. Wheeler.

The Telescopic View.

It is a large task to examine a mountain with a microscope. It is no small task to examine the same mountain with a telescope. It should require no argument to convince even the most superficial thinker that he who insists on examining a mountain with a microscope would save much time, if any substantial results are to be secured, by first making a telescopic examination. God's mountain of truth, the Bible, is no exception, and every analogy is true to life.

The dangers to be encountered by microscopic examination before telescopic are many in any case. God's order cannot be reversed without loss. Inspiration to endure the toil required by microscopic examination can be gained in no other way except through the grandeur and beauty that are revealed by the telescopic view. Otherwise the student is in danger of growing pessimistic by considering the little things of God. The greatest need of the average man and woman is not a profounder grasp or better appreciation of individual verses and texts, but a comprehensive grasp of the Book as a whole, a bird's-eye view of the historical sweep and meaning of the canon as a whole.—D. Webster Wylie.

Meditation.

"Oh how love I Thy law! It is my meditation all the day" (Psalm 119. 97).

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated through the Bible three times." This is precisely what the psalmist had done; he had gone past reading into meditation. Like Luther, he "had shaken every tree in God's garden, and gathered fruit therefrom."

The idea of meditation is to get into the middle of a thing. Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would buy the truth we must pay the price which Paul intimates when he wrote to Timothy: "Meditate upon these things; give thyself wholly to them."

David meditated in God's Word because he loved it, and he loved it the more because he meditated in it.—G. B. F. Hallock.

The more deeply the student works the mine, the richer and more abundant he finds the ore.—Sir Walter Scott.

"Our Book Table" contains notices this month of new books on many subjects of special interest to students of the Bible.

THE COMPANIONS OF SAINT PAUL.*

VIII. APOLLOS.

Rev. J. D. Jones, D. D.

Now a certain Jew named Apollos, an Alexandrian by race, a learned man, came to Ephesus: and he was mighty in the Scriptures. Acts 18.24 (R. V.).

I have had my doubts whether I could justly include Apollos amongst the friends of the apostle Paul. My doubt has been whether Apollos could properly be reckoned as a "friend" of the apostle's at all. He was certainly not one of his intimates. He did not occupy the same sort of position toward Paul as Timothy, or Luke, or Silas, or even Epaphroditus did. As far as I can make out he was never the companion of the apostle in any of his journeyings, or his colleague in any particular piece of Christian work. I am not sure that he and Paul ever met face to face. Probably they did, but the New Testament gives no hint to that effect. Apollos came to Ephesus before the apostle arrived to fulfil a three years' ministry there, and he worked in Corinth after the apostle had left. The general impression I am left with after reading the direct references to Apollos, and noticing the tone of the apostle's references to him, is that they were acquaintances rather than friends. They did not so much know one another as know about one another. And yet, although I feel that in the strict sense of the term Apollos could not be spoken of as one of Paul's friends, I feel also that no account of the group of Paul's associates and fellow laborers would be complete without some account of the eloquent Alexandrian. For he prepared the way for Paul's great ministry at Ephesus, and he followed up Paul's work at Corinth. The gospel he preached,—though he preached it with an accent and emphasis of his own,—was the essential Pauline gospel, for he received it from Aquila and Priscilla, who in turn had received it from the lips of Paul himself.

First of all let me tell you all the facts about him which are related in the New Testament.

He was a Jew of Alexandria, where there was a very large and wealthy Jewish colony. About his boyhood and youth we know nothing. When he is introduced to us he is a preacher of a remarkably forceful and eloquent sort, a great master of assemblies. But the peculiar thing about Apollos was the message he preached. He spoke and taught carefully the things concerning Jesus, knowing only the baptism of John.

It would take me too long to discuss fully what is meant by "knowing only the baptism of John." Let it suffice to say that at any rate it was not a complete and full Christian gospel. He preached about Christ the kind of things John the Baptist said. Apparently he had not heard of the resurrection, as he certainly had heard nothing of the descent of the Spirit at Pentecost. It was a very elementary and imperfect gospel Apollos had to preach, and he himself was a mere babe in Christ.

Well, this man with this imperfect gospel of his came down one day to Ephesus. He spoke boldly in the synagogue. He preached to the Jews who assembled there that these were Messianic days. He repeated John's testimony to Jesus, and with fervent eloquence exhorted them to repent and make straight the way of the Lord.

It was mighty and effective preaching in its way, but there were two people in his congregation who knew that it would become mightier yet if only Apollos knew the whole truth about Jesus. So Aquila and Priscilla "took him unto them, and expounded unto him the way of God more perfectly." It took a great deal of tact on the part of Aquila and Priscilla, and it demanded a deal of modesty and humility on the part of Apollos. But that is what happened: the Alexandrian sat at the feet of the tent-maker and his wife while they spoke to him of the Lord's death and resurrection and of that baptism,—mightier far than John's,—the baptism with the Holy Ghost and with power!

I should like to have heard Apollos

* Delivered at the Northfield General Conference, August 1919.

preach after he had been thus instructed by Aquila and Priscilla. He was a mighty preacher before, he must have been almost irresistible afterwards. For big preaching requires a big gospel for its theme.

Apparently Apollos did not continue for any length of time his ministry at Ephesus. He felt himself drawn to Greece. Probably he felt he was specially fitted to present the gospel to the Greek mind. Very likely he thought his university and philosophical training would help him. The Christians at Ephesus evidently thought so too, for they "encouraged" him and wrote to the disciples to receive him. So Apollos set out for Corinth, and there he took up the work of the apostle,—and took it up with great success for "he helped them much which had believed through grace."

Apollos was about as great a contrast to St. Paul as could be imagined. Paul had none of the arts of the rhetorician,—at any rate he refused to cultivate them. He made no effort to polish his periods. His speech was broken and rugged. His preaching, as he himself says in his letter to the Corinthians, was not in persuasive words of wisdom. To the cultivated but supercilious Greek Paul's speech must have seemed rough and uncouth, and besides his bodily appearance was contemptible. Apollos was a great contrast. He was a gifted and eloquent man; he had all the polish and art which were conspicuous by their absence from Paul's preaching. The result was that he appealed to some more than Paul had done. They praised Apollos at the expense of Paul, and this again resulted in faction and division in the church. There were some who clung to Paul, because to him, under God, they owed their souls; but others of them attached themselves to Apollos. And so there came to be in Corinth a Paul party and an Apollos party, to the great detriment of the church's harmony and peace. Not, you must understand, that Apollos in any way lent himself to these factious spirits. Not that he in any sense became a leader of a party in the church. What Apollos did when he saw that what some people wanted to do with him was to make a party leader of him, was to leave Corinth altogether. There was no breach between him and the apostle, though these indiscreet partisans might easily have made mischief between them. As a matter of fact, the apostle begged Apollos to go back again, so complete and unhesitating was his confidence in him. But Apollos did not think the time opportune. He declined to be used by a faction to the hurt and injury of the apostle. Not until all this partisan spirit died out of the church would he return to Corinth. I like him all the better for this, for there is something greater and better than being an eloquent preacher, and that is being a loyal and loving soul.

That is all we are told about Apollos, with the exception of an instruction the apostle Paul sent to Titus to set Apollos on his journey; though it is quite possible—as Luther so happily conjectures,—that we may have an example of his eloquence and learning and reasoning in the Epistle to the Hebrews.

I want to call your attention to two or three points about Apollos which are not without their significance for us in these later days.

The University Man.

And first of all I call your attention to this fact, that Apollos was, as we would say, a university man.

Alexandria was at this time one of the great university centers of the ancient world. It had taken the place of the ancient Greek seat of learning, and become the real home of science and of art. Had there been time I should like to have told you a great deal about the famous university, of which the mathematician Euclid was one of the first professors. In its departments of literary criticism, science and philosophy, the university of Alexandria was the greatest university of all.

In addition to its famous university Alexandria contained the most magnificent library of the ancient world. This great library contained about 700,000 volumes or rolls, all the literary masterpieces of antiquity, indeed. Its destruction by a mob led by a Christian bishop in the fourth century was a heavier loss by far to learning than the burning of the library of Louvain.

University and library were at the height of their fame when Apollos was a lad, and to the classes of the university in due course he went as a pupil. For that was one characteristic of the Jews of Alexandria,

of whom there were a great multitude,—they were of a far more liberal spirit than the Jews of Palestine. While holding staunchly to their ancestral faith they did not despise secular learning; in fact, a school of Jewish thinkers sprang up at Alexandria, of whom the greatest was Philo, who made it their business to interpret Judaism in terms of Greek thought.

In that environment Apollos grew up. He was instructed in the writings of the great Greek authors,—Homer, Æschylus and Plato. He was himself a cultured and educated man. You remember what Paul says about the earliest adherents of the Christian faith: "Not many mighty, not many noble, not many wise after the flesh are called." Christianity drew the bulk of its converts from the lowest strata of society, from the base and weak and despised things of the world. But there were exceptions, the Christians were not all ignorant and poor and enslaved. Roman officers and Greek senators were found in the ranks. And here in the person of Apollos we get the university man.

Here in type and symbol is learning at the feet of Christ. This learned and eloquent man typifies the world of intellect.

Now I rejoice that Christianity has a gospel to preach to the poor, that it has a message which can reach the heart of the simplest and the humblest; but there would be something wrong with Christianity if it did not cast its spell and exercise its power on those who are masters of the mind. In religion the intellect has its rights, and it would be a serious challenge of the truth of any religion if men of learning unanimously refused it credence.

Some people have the idea that learning has turned its back upon Christianity; that scholar and skeptic are almost synonymous terms. Nothing could be farther from the truth. I am not denying that certain scientists have been aggressively skeptical. Nevertheless it remains true that Apollos the university man has had a great army of successors, and that the masters of the mind bow in humble allegiance and faith at the feet of Christ.

Justin Martyr before he became a Christian was a philosopher. In his dialogue with Trypho he tells the story of his own spiritual experience. First of all he attached himself to a Stoic philosopher, but in Stoicism he found no satisfaction. Then he attached himself to a peripatetic philosopher, with a like disappointing result. Then he became a pupil of a Pythagorean with whom he studied music and astronomy and geometry, but still in vain so far as mental and moral satisfaction was concerned. Finally, he turned to the Platonists, but Platonism too left him restless and unhappy. Then one day he met a venerable and kindly old man who bade him turn to God in Christ, and at last in allegiance to Christ the mind and heart of Justin found rest. And like Justin, Christ has cast His spell over many a master mind: over great poets, from Dante and Milton to Tennyson and Browning; over great and massive thinkers, like Aquinas and Bacon and Locke and Butler; over great scientists, like Newton and Kepler and Faraday and Kelvin; over great leaders of men, like Cromwell and Gladstone. So do not allow yourselves to be bullied out of your faith by any assertion that learning has turned its back on Christ. The greater minds of all the centuries have delighted to do homage to Him, and have found in His service satisfaction and peace. And of this army of the cultured and the intellectual this man Apollos, this university man from Alexandria, is the first and the type.

The Eloquent Preacher.

In the second place, I call your attention to the fact that Apollos was an eloquent preacher. He had native gifts of eloquence, and these native gifts had been developed and polished by training in oratory and rhetoric; and all this native talent and acquired art Apollos devoted to the task of preaching the gospel.

I imagine that there was no preacher in the church of those early days to touch Apollos. None could draw such crowds. None could so melt and subdue and move them when they were drawn. And the gift to the church of an eloquent preacher is a great and precious gift. Some people in these days affect to hold the popular preacher in something like contempt. They cheapen him, and disparage his worth. As a matter of fact the man who has the magic gift of eloquence is a great bestowment of God. And from time to time He be-

stows such men upon His church, men whose words have power to touch the heart, and who by the power of the Spirit turn many to righteousness. Religion owes more than we can tell to preachers like Chrysostom of Constantinople and Ambrose of Milan; to Bernard of Clairvaux and Savonarola of Florence; to Hugh Latimer of England and John Knox of Scotland; to Lacordaire, and Robert Hall, and Henry Ward Beecher, and Dr. Chalmers, and Charles Spurgeon, and Canon Liddon. A multiplication of popular preachers is what we want, a new race of Apolloses. That is one reason for the comparative failure of the church: her preachers lack passion and power. Great masters of assemblies are part of our need, authentic and commanding voices!

If I were preaching to theological students I should go on to say that in what Luke here says about Apollos we get the secret of powerful and popular preaching. Luke says three things about Apollos: he was eloquent, he was mighty in the Scriptures, he was fervent in spirit. Now eloquence is an endowment. In its noblest form it is conferred only upon few. But even though we may not possess that magic gift, the man of plain speech can become a mighty preacher if he is fervent in spirit and mighty in the Scriptures.

1. He must be fervent in spirit.

There must be earnestness and conviction and passion in a man's soul. He must feel what he says. He must feel it intensely and passionately. The intensity of his conviction must lend a certain glow and warmth to his speech.

This is the personal condition of success in preaching. A man must feel the vital importance of what he preaches so as to be able to preach with enthusiasm. In a word, the condition of successful preaching is a vivid sense of the wonder and worth of Christ's salvation in the preacher's own soul. If a man has no such wondering sense of the amazing grace of Christ in his own soul he will never make a preacher. He will talk coldly and listlessly about the most tremendous realities. Unless a man has such a sense of wonder, he will discuss salvation as if it were a matter of small concern. And cold preaching, listless preaching will draw no crowds to listen, and will have no effect on the people who do come.

"It is a lamentable case," says Richard Baxter, "that in a message from the God of heaven of everlasting moment to the souls of men we should behave ourselves so weakly, so unhandsomely, so imprudently and so slightingly that the whole business should miscarry in our hands, and God should be dishonored, and His work disgraced, and sinners rather hardened than converted."

Yes, it is a lamentable case! But such will always be the case unless preachers are fervent in spirit, and speak as dying men to dying men. And that is what I pray for the preachers of the Christian church, especially in these testing times,—a baptism of the Holy Ghost and of fire, a warming of the heart, zeal, enthusiasm, passion. The dealer in amiable superfluities and trivialities, the dilettante in the pulpit, will be a thing of scorn to men who know the realities of life and death, of sin and salvation. The only men who can command the new day are men who like Apollos are fervent in spirit.

2. But Apollos was not only fervent in spirit, he was also mighty in the Scriptures.

If "fervent in spirit" was the personal preparation, "mighty in the Scriptures" points to the equipment. Apollos was a great Bible man. He hadn't as big a Bible as ours, for the Scriptures in which he was taught and disciplined were the Scriptures of the Old Testament. But those Scriptures Apollos knew in and out. And what magnificent use he could make of them you have only to turn to the Epistle to the Hebrews in order to discover.

That was one reason why he was so forceful and resistless a preacher: he knew his Bible. And that is still the way to become a great preacher. To be eternally fresh, to have ever great themes to preach about, let a man steep himself in this everlasting Book. It is a mine which grows richer the deeper we dig into it. It is an ocean that expands the farther we explore it. Give me a scriptural preacher who is fervent in spirit, and you give me the best sort of preacher.

Some preachers with the idea of catching the crowd advertise sermons on social problems and topics of the hour, or lectures

on the poets. I am persuaded it is a pitiful blunder. That is not the preaching that is going to draw the crowd. Let a man use the sword of the Spirit, which is the Word of God. There is none like it. The man who brings forth things new and old out of God's Word, and proclaims that Word with fervor of spirit, will never lack his audience.

But Apollos was not at his very best until Aquila and Priscilla explained to him the Word of God more perfectly by telling him the story of our Lord's death and resurrection. It was then that Apollos rose to the height of his power, when like Paul he preached Jesus Christ and Him as crucified. In Christ all Scripture meets. To Him it points. In Him it is consummated and fulfilled. The core and center of Scripture is Christ, and preaching is at its mightiest when Christ is its theme. And that again is what I pray for the ministers of the church in these testing times, that with a new fervor of spirit we may preach Christ and Him crucified. Scriptural, evangelical preaching has in it power to break and heal the Christian soul, and with such preaching the church shall go forth conquering and to conquer.

Apollos and Aquila.

There is much more to be said, but I bring this discourse to a close by asking you to notice that the church of Christ owed this mighty evangelical preacher, who persuaded the Jews and helped the faith of so many, to the offices of Aquila and Priscilla. It was this godly couple who took him and taught him the gospel which he preached with such power.

Aquila and Priscilla were not great and gifted people themselves, but they helped to make Apollos the preacher he became, and so part of the credit for the good Apollos accomplished must be set down to the credit of these two godly souls who took him and taught him the way of God more perfectly.

We may not be great and eloquent ourselves, and yet when we try to lead some other soul to God we cannot tell what results may flow from our efforts.

It was his employer's wife who persuaded John Williams to accompany her to the service where God spoke to his soul. In the credit of John Williams' subsequent missionary labors that devoted woman shares.

It was from his old nurse that Lord Shaftesbury learned the lessons of Christian truth that made him the man he afterwards became. In the credit of Lord Shaftesbury's humanitarian and evangelistic labors that humble Christian nurse will share.

It was in a little Primitive Methodist chapel in an Essex village, from the lips of a forgotten Primitive Methodist minister, that Charles Spurgeon heard the sermon that changed the current of his life. In the credit of the wondrous ministry which Mr. Spurgeon afterwards exercised, that humble minister will undoubtedly share.

So when in the Sunday school class, or in the home, or amongst our friends and acquaintances we put in a word for Jesus Christ, we never know what blessings to the world may accrue. It may be that we too may be the means of saving some Apollos for the church. So let us say a good word for Jesus Christ when the chance offers. Even if the person we lead to Christ be no Apollos, but just a plain everyday individual, we have done the greatest thing that can be done,—we have saved a soul. "He which converteth a sinner from the error of his way hath saved a soul from death, and shall cover a multitude of sins."

How well Thy blessed truths agree!
How wise and holy Thy commands!
Thy promises, how firm they be!
How firm our hope and comfort stands!

Should all the forms that men devise
Assail my faith with treacherous art,
I'd call them vanity and lies,
And bind Thy gospel to my heart!

—Isaac Watts.

An admirer of Bishop Moule once said to his wife: "I have read every single book your husband has written."

"And my husband has lived every single book he ever wrote," Mrs. Moule quietly answered.

God is everywhere, having His will, and He cannot be baffled. Make His business yours, as did His Son. The man who works with Him is constantly assured of achievement.—Emerson.

THE TESTIMONY OF CHRIST CONCERNING THE HOLY SPIRIT.

Rev. Harmon Hudson McQuilkin, D. D.

When Jesus is talking about the Holy Spirit He stands before us conspicuously as a teacher. The writers of the four Gospels might appropriately preface His utterances on the subject, as Matthew does the Sermon on the Mount, with the words: "And He opened His mouth and taught them, saying."

Furthermore, there is an unapproachable originality about all His teaching concerning the Spirit, an originality which is nothing short of divine revelation. Assuredly all His words on every subject constitute a divine revelation, and carry an authority that is absolute and final; but when Jesus comes to speak about the Holy Spirit He leads us into paths where human reason or intuition has never set foot. This is not the case, for instance, with the moral precepts which form a large and vital part of His teaching. It has been said, and with at least a measure of truth, that the ethical teachings of Jesus were only a repetition of what seers and moralists had said before. Even there, however, it should be stated that when our Lord touched on the duties and principles of everyday conduct, He invested those duties and principles with a clearness and a positiveness and with a background of heavenly meaning and authority that place His disclosures of these common moralities in a class quite apart from the best that men had ever uttered or written before. Nevertheless, men had traversed at least the outlying regions of moral conduct, and, lighted by the torch of reason, had discerned the general form of the principles by which life should be lived. But when it comes to the region of the personnel of the Godhead and the administrative functions of the three persons of the Trinity the case is entirely different. Here Jesus unveils before our wondering eyes that which the world with its wisdom never did know, and never could know; that which could be brought to the mind in no other way than by divine revelation. It is not, in other words, emphasis, amplification, and exaltation of what had been previously declared by ethnic religionists that we find in the teaching of Christ about the Holy Spirit: it is information undiscovered and undiscoverable by the unaided mind of man. It is initiation, not endorsement; genesis, not synthesis, that meets us. The "teacher come from God" is our heavenly pathfinder, blazing for us new trails across the mountains of truth.

It will be exceedingly profitable to notice, also, the easy, natural gait of this divine pathfinder, as He goes before us in the way that lies across the lofty altitudes. When Jesus is talking about the Holy Spirit, or the Father, He is just as much at home as when He discourses on the subject of forgiveness, or chastity, or fidelity. There is the same unstrained familiarity with the subject, the same fulness of treatment, the same selectiveness marking His points of emphasis,—the fruit always of ripe and comprehensive knowledge,—the same certitude of grasp and statement, and the same perfect consistency of declaration. The deduction for us is clear and irresistible.

The disciples of learned masters in ancient days, when questioned as to their authority for their knowledge and beliefs, were accustomed to say, "Ipse dixit,"—"He said so." How much more ought we to rest with absolute confidence on the competency and authority of the Lord Jesus, when we behold His competency and authority attested by so many infallible proofs! In other words, if I find that Jesus is trustworthy in His teaching concerning those things in connection with which I, with my finite reason and experience, can check Him up; then at least the strong probability is that He is equally trustworthy when He speaks of things that lie beyond the reach of my ability thus to check up His utterance. If He proves to be my unerring guide on the plain and in the foothills, I shall follow Him without hesitation onto the heights beyond the timber line of reason, where faith alone can breathe the air.

But like the preacher of an ancient day, we have seen an evil under the sun, and it

is this, that men are forever attempting to explore and chart the infinite and eternal world with their own human understanding. They go as far as reason can lead them, and then refuse to acknowledge that there are regions beyond. They deny everything above the timber line. How foolish and inconsistent this is! If we follow the position out to its logical conclusion we find that it narrows our credible world down to a very small enclosure. For there is very little in our everyday world that we can compass with our reason. Most of the things with which we are familiar, and which are most essential to our very existence, are quite inexplicable. We live our life in the midst of objects, forces, processes and relationships that are fully as mysterious as anything in connection with the Trinity, or incarnation, or resurrection, or immortality, and being sensible men we accept these unexplainable things about us, and proceed to use them for our purposes.

Take an illustration. My body is one; there is a vital unity in it. Yet there is diversity. I find in my body the same principle that is to be found expressed on some of our American coins, "E pluribus unum." My body is part heart, and part lungs, and part liver, and so on. It is not all heart, or all lungs, and yet these fundamental organs of my body constitute one body, and coöperate in making possible a unified life. And what is very significant, every one of these organs is necessary to the life of my body. To remove or incapacitate one of these organs means the death of all of them. If my heart ceases to work, all the other organs cease with it.

Now here is truly a mystery in my own anatomy as profound and inscrutable as any in connection with, for instance, the trinity in unity in God. I can no more explain the one than I can the other. I can as easily explain the one as the other. But I acknowledge the existence of the anatomical fact, and proceed on my belief. Shall I not also acknowledge the divinely anatomical fact in the triune Godhead, and proceed on my belief?

Men are always seeking a simplification of the doctrine of the Trinity by elimination. They say they can get hold of the idea of the unity of God, but that they are bewildered and irritated by the attempt to think of the Father, the Son and the Holy Spirit as "three persons in the Godhead, the same in substance, equal in power and glory." They say that is to them unbelievable, and so they eliminate the Son and the Spirit, and rest content with their simplified work. But that isn't so easy to do. I might simplify my watch by taking out all the wheels but one. It would be a very simple, understandable watch then, but it would be useless. A simple watch is worthless. A watch has to be delicately complex, and the more delicately complex it is the more trustworthy and valuable it is. Perhaps it may be the same with the Godhead! Or go back to my illustration of my body again. My body could be greatly simplified by the elimination of every organ but the heart. I could come close to understanding a body composed of one and only one organ. Then the complexity of structure and baffling mysteriousness of cooperative functioning would be gotten rid of. Yes, but such a simplified body would be a corpse. Somehow the life is inseparably connected with the complexity and the mysteriousness.

Look, for a moment, through the anointed eyes of Joseph Cook, as that great seer of the last generation gazed on the mysterious, glorious anatomy of the Godhead. Let me give you his four basic propositions concerning the Trinity.

1. "The Father, Son and Holy Ghost are one and only one God."

Glance back at our illustration. My heart, lungs, and other organs are one and only one body.

2. "Each has a peculiarity incommunicable to the others."

So has each organ of my body. Each has a different name, different qualities, different ministries.

3. "Neither is God without the others."

That is, the Father is not God without the Son and the Spirit, the Son is not God without the Father and the Spirit, and the Spirit is not God without the Father and the Son. Just so my body is not my body if any vital organ is taken away.

4. "Each with the others is God."

The Father is God when connected with the Son and the Spirit, the Son is God when connected with the Father and the

Spirit, and the Spirit is God when connected with the Father and the Son. This also is true in my poor illustration. My heart is my body when connected with the other organs. My lungs are my body when connected with heart and stomach, and so on. There is a whole body; there is a whole God. Only a whole body is a live body: only a whole God is a live God.

Now it is precisely into these lofty altitudes of existence our Lord leads us when He talks about the Holy Spirit. He is dealing right away with all the essential assumptions and implications of the Trinity when He begins to unveil the Spirit, third person of that Trinity. Let us then examine His recorded testimony concerning the Holy Spirit. But let me say, before we begin the examination, that the trustworthiness of the Gospel records on this subject is attested by the very character of the record. That is, the very transcendence of the teaching of Jesus about the Spirit precludes the possibility of fictitiousness in the record. John, for instance, is telling the exact truth when he tells us what Jesus said about the Spirit, or he got it somewhere else. That is certain. But if he didn't get it from Jesus, from whom did he get it? It must have been from himself or from some other man. But it is unthinkable that a man who would be dishonest enough to lie about the source of his information would at the same time be able with the aid of his human faculties to formulate the full, clear, consistent body of teaching about the Spirit which we find in John's Gospel. And when we couple the transcendence of the subject matter with the perfect agreement among the four Gospel writers, and, still more, with the perfect consistency of the recorded teaching both with itself and with all the context that lies around it, we have a case that is beyond question. The Gospel record of the teaching of Jesus concerning the Holy Spirit is a true and faithful record of just what He said. It is Christ's word, not Matthew's, or Mark's, or Luke's, or John's.

For the sake of clarity and convenience let us examine this recorded testimony under two general heads. Let us first see what Jesus says about the nature of the Spirit, and then what he says about the ministries of the Spirit.

The Nature of the Holy Spirit.

What does our Lord Jesus Christ say about the nature of the Holy Spirit? Who or what is the Spirit?

There are men who say the Holy Spirit is an influence; just an influence. There are others who would have us believe the Spirit is nothing more than a title, a symbol, for a spiritual process. We are told again that the Holy Spirit is a manifestation of God, one aspect of a unified, simplified God. Or we are assured that the Spirit is (as it were) the footprints of God as He moves through His world.

Does Jesus corroborate any of these views? Most emphatically not! By assumption and persistent declaration He reveals the Spirit to us as a person. We shall find the essence of Christ's teaching about the Spirit in His pronouns and verbs. The grammar of Jesus, like the rocks for the geologist, preserves for us,—in living forms, however,—the shapes and likeness of the Spirit, as well as of the Father. But what pronouns did Jesus use when He spoke of the Spirit? Were they the neuter pronouns that point to the inanimate and the impersonal? No, they were the personal, masculine pronouns, freighted with personality of the rich, strong, triumphant type. "When He, the Spirit of truth, is come"; "And He, when He is come"; "I will send Him unto you." All the way through the record the Master speaks of the Spirit as "He," or "Him." Now Jesus knew how to use words, and He was not speaking poetically when He talked about the Spirit, but biologically and psychologically.

When Jesus ascribes personality to the Holy Spirit He does not mean that the Spirit has a bodily form. Corporeality and personality are two separate and distinct things. Death subtracts corporeality from men until the morning of the resurrection, and even then the quality will be radically changed, but death does not terminate our personality. Personality is independent of bodily residence. It is so for us; it is so for the Spirit.

Nor did Jesus mean to teach us that the Holy Spirit is a separate, distinct, independent personality in contradistinction to the Father and the Son, in the sense in which we speak of John, or Mary, or James, as separate individuals. "Calvin himself said

he would be willing that the word person should be dropped forever out of the discussions of the doctrine of the Trinity if only the truth could be retained that there are in God three distinctions, each with a peculiarity or a property incommunicable to the others, and each, with the others, God." We must be careful of our definitions, and not confuse our thought by our colloquial expressions. When Jesus declares that the Spirit is a person He is saying that He possesses, in common with the Father and Himself the Son, and in mutual dependence on them, intellect, emotions, and will; that the Spirit thinks, and feels, and purposes.

The Ministries of the Holy Spirit.

All of this becomes clearer and more detailed when we turn to consider the ministries of the Holy Spirit as Christ sets them forth.

And here let me say that the ministries of the Spirit are coeval and coextensive with the ministries of God the Father and God the Son. The work of creation is, for instance, attributed in various places in the Sacred Word to the Father and to the Son and to the Holy Spirit: "In the beginning God created the heaven and the earth"; "All things were made through Him (Christ), and without Him was not anything made that hath been made"; "The Spirit of God hath made me." We find a marvelous coöperation between the Father and the Son and the Holy Spirit in all their working. This is the perpetual method according to which they live and labor. Think for a moment how the Spirit coöperated in the earthly ministry of Christ Himself. "The Holy Spirit shall come upon thee" was the announcement to the virgin by the angel Gabriel, in fulfilment of which the Saviour was born. The Apostles' Creed well says: "Who was conceived by the Holy Ghost." It was the Spirit who drove Him into the wilderness to meet and overcome the tempter. The wonderful earthly ministry of our Lord was made possible because the Father had given Him the Spirit without measure. On the other hand, the Spirit is sometimes said to be sent by the Father and at other times to be sent by the Son. Christ it is who uses this varying phraseology. It all points to mutual dependence and coöperation. It is very wonderful, so wonderful indeed that our finite minds cannot grasp the conception except through faith.

Let me bring an illustration from the realm of music that may help us to see how this mutually dependent and coöperative method by which the Holy Spirit works with the Father and the Son has its faint counterpart in the affairs of men. You have sometimes listened to an orchestra or choir, and at a certain point one instrument or voice would stand out prominently among all the other instruments or voices in an obbligato solo, mingling with the total melody and yet maintaining a partial independence of it. It seems to me that it is something like this in the blessed Trinity. In creation the Father takes the obbligato; in redemption the Son takes it; in regeneration, sanctification and resurrection the Holy Spirit takes it. And yet in each instance the remaining persons in the Trinity coöperate in making the work full and complete, so that it is quite correct to say that the Son and the Spirit created the world, or that the Father redeemed us from our sins, or that Christ abides with us and strengthens us and will raise us up at the last day, just as each sustaining instrument or voice in the orchestra or choir might truly say that it had done the obbligato, because without it the obbligato would have lacked something of its fulness and richness and completeness.

I use this illustration in order to illumine the idea of the coexistence of distinction and dependence in the cardinal ministries of the Father, the Son and the Holy Spirit respectively. We must be careful to avoid a modal Trinity on the one hand, in which it is the one simplified God,—simplified by elimination,—who carries through every ministry; and we must be equally careful to avoid a tritheistic Trinity on the other hand, in which it is three separate and distinct individuals who are seen at work, each possessing His own independent intellect, emotions and will. We shall avoid both of these errors, and all others indeed into which men frequently fall in their speculations about this exalted theme, if we follow the four simple definitions already quoted from the great teacher of religious truth who stood for years in his place in Boston

and pointed the way of exactitude for his own and future generations. A modal Trinity is impossible, because the Father is not God without the Son and the Spirit: a tritheistic Trinity is impossible, because no one of the persons of the Trinity is God without the others. Incommunicable peculiarity, mutual dependence, thorough cooperation, this is what we find in the correct picture of the Trinity, and the illustration of the obbligato may throw some little light from the analogy in the sphere of music.

But if the ministries of the Holy Spirit are coeval and coextensive with those of the Father and the Son, in what sense did Pentecost, for instance, usher in the dispensation of the Spirit?

Our musical illustration will help us here. Throughout the Old Testament period it was God the Father who takes the outstanding obbligato; in the period covered by the four Gospels it is God the Son who takes it; but in the period of the Acts of the Apostles and the epistles, and through all succeeding time, it is God the Holy Spirit that takes it. Pentecost marked the hour when the Spirit stepped forward and began the obbligato of regeneration, sanctification, resurrection. The Spirit had always been carrying on His sustaining, coöperative activities with both the Father in creation and the Son in redemption. But after the resurrection of Jesus Christ from the dead and His ascension to the Father, when the work of redemption had been finished forever by our great High Priest, according to the marvelous portrayal of the Epistle to the Hebrews, then the Holy Spirit found a scope and a power and possibilities for His working that constituted a new dispensation. "If I go not away, the Comforter will not come unto you." "For the Spirit was not yet given, because Jesus was not yet glorified."

Now what are some of the post-redemption ministries of the Spirit? They all gather about our Lord Jesus Christ and His redeeming work on the cross. Indeed, there appears to be a sort of cumulative continuity in the working plan of the Father, Son and Holy Spirit. That is, when the Son took the main work in redemption He did not go back to the beginning again with man, and first reducing him to nothingness create him once more; on the contrary, He accepted the creation work of the Father and proceeded to recreate spiritually that in man which had been marred by man's disobedience. So when the Spirit begins His work on the day of Pentecost He takes the Father's work of creation and the Son's work of recreative redemption, and builds on them, by a kind of telescoped method of procedure. This is just what we should expect, because the work of each person of the Trinity is perfect and so could not be improved on, and to cast it aside and begin at the bottom again would be to repudiate the wisdom, power and goodness of the preceding copartner. This would never occur between God the Father and God the Son and God the Holy Spirit. And so we find that both the Father and the Spirit labor to keep the redeeming Son to the front in the thought and life of sinful man. But let us remember that it is a functional priority, and that the day is coming when the Son will "deliver up the kingdom to God, even the Father, ... that God may be all in all." When that time comes the Father will again take the obbligato in the grand chorus of everlasting victory in heaven, supported by the sustaining, coöperating Son and Holy Spirit.

Glorifying Jesus Christ.

Among the many ministries of the Holy Spirit that are thus gathered about the work of the Saviour, let us note a few.

Here is one; "He shall glorify Me." It points back to just what we have been saying. The Spirit's whole aim and effort through more than nineteen hundred years have been to glorify Jesus Christ in the sight of mankind. The best test of our having the Holy Spirit dwelling in our hearts is the measure of our adoring love for our Lord and Saviour Jesus Christ. That will be the chief fruit of the Spirit in any human life. The more Christ means to us, the more the Spirit is in us. Those who see no beauty in Christ that they should desire Him, to use Isaiah's expression, may rest assured that they are without the Holy Spirit. He cannot be in any heart without producing a deep and reverent love for our blessed Redeemer.

This He will do by taking the things of Christ and showing them unto us, such

things as His equality with the Father, an equality of substance, honor, power, goodness, wisdom and love. We must never forget that our Lord said: "All things whatsoever the Father hath are Mine." That means absolute equality. Christ, the Son of God, laid the utmost emphasis on His deity: "I and my Father are one;" "He that hath seen Me hath seen the Father." No one will ever be able to recognize, to appreciate, the glorious equality of Christ with His Father except by the power of the Holy Spirit. The more the Holy Spirit is allowed to come into the heart and life of the Christian church, the more Jesus Christ will be exalted in the church and by the church. Men may drift away from belief in the deity of Jesus Christ and the acceptance of the fact of the blessed Trinity, but they can never drift into that faith and that acceptance. Only the Holy Spirit, anointing the eyes of the understanding and purifying the desires of the heart, can enable any of us to rest with trustful, joyous, victorious assurance on these heavenly realities; for the Master Himself has told us that many, having eyes, see not, and that only the pure in heart can see God. Therefore, if we can see no divine glory in Christ, but degrade Him to the level of human limitations and weaknesses, we should not congratulate ourselves on our superior powers of discrimination, but should the rather deplore our lack of discernment.

Another ministry which our Lord declared the Spirit would perform is this: "He will convict the world of sin, and of righteousness, and of judgment." He said the sin of which the Spirit would convict the world is the sin of refusing to believe in Him as Saviour and Lord. The sin of rejecting Christ is the supreme sin. O, how the Holy Spirit is needed today in all our communities to do His convicting work in the hearts of worldly, unbelieving people! Jesus Christ is neglected, His word forgotten, His house forsaken, His day trampled under desecrating feet by unnumbered multitudes because they have not the Spirit in their hearts. That is the seat of the difficulty. Gladstone said in the latter days of his life that he looked upon the fading out of the sense of sin as the gravest portent of the times. Why was the sense of sin fading out then, and why is it fading out today? The answer is found in the predictive word of Christ concerning the Holy Spirit, "He will convict the world of sin." There we have it. The great saints have always been weighed down with the sense of their sinfulness, and the reason is that they were filled with the Holy Spirit. Let us be ambitious to follow in their footsteps!

Here also is a ministry which Jesus ascribed to the Spirit: "He shall teach you all things, and bring to your remembrance all that I said unto you." No wonder the apostles could give to the world a thoroughly accurate record of Christ's life and words. And if we today will only let the Spirit come into our minds and hearts and take possession of us, He will perform for us, in our place and measure, that same blessed ministry. He will teach us, and bring the words of Jesus to our remembrance, by drawing our attention and confidence and love towards the results of His similar ministry in the minds and hearts of the apostles, namely, the Sacred Word which these men gave to us. He could bring to twentieth century Christians fresh, original revelations, but it would be opposed to God's whole economy, which always makes use of every previous work, instead of making needless reduplications. And so, if the Spirit gains admission to my heart, He will straightway begin to teach me and remind me of Jesus' blessed words through the agency of Matthew and Mark and Luke and John and Paul and Peter. How simply and how graciously the Holy Spirit keeps right on today with this ministry of recollection!

And Jesus said the Holy Spirit would abide with us forever, and that He would be our comforter, our helper, our paraclete. In our hours of depression and weakness, when temptation, or disappointment, or affliction surges over our spirits like cold, drenching billows, we may have the comfort of heaven if we will only turn to the blessed Holy Spirit. Remember that He is to "abide with us forever." What could be plainer or stronger than that? He will comfort and help us by means of the ministries we have already noted. He will help us by bringing the Lord Jesus Christ near, very near, to our hearts, and by unveiling,

through the aid of the New Testament writers and through His own immediate influence within us, the glory and power of Him, "who is able to save us forever," as we have it in the margin of Hebrews. May it not be that the tragical lack of heavenly comfort and help in so many lives of professed Christians is due to their failure to follow the Spirit's method? He will not, cannot help us, apart from the redeeming work of God the Son. No matter whether it be emancipation from the penalty and power of sin, or guidance in practical matters of the higher life, or assurance of personal immortality, or light upon the question of future rewards and punishments, —these and all other needed lines of help and comfort will be met and satisfied by the Spirit through the Word, transcribed by His power into our thoughts, affections, convictions and conscience.

There is one other ministry of the Holy Spirit mentioned by Christ which I should like to point out: "Ye shall receive power when the Holy Spirit is come upon you." What that power is like, and what it enables men to do, we may find out by a perusal of the Acts of the Apostles. The power was manifested in faith and action. The Spirit is our divine energizer. The discussion of the Holy Spirit belongs logically in the category of dynamics. He brings us power to love, and to dare, and to suffer, and to master at last. When we let the Spirit into our lives He lifts us out of our wavering, halting, half-hearted living, and sets our feet on the highway of victory. Power is what individual Christians, what the church, must have if there is to be any achievement. There will be power in prayer, power in testimony, power in service only when the Holy Spirit is given His rightful place as the third person of the Godhead, in whose dispensation our lot has been cast. We must let the Spirit bring us into the presence of the glorified Redeemer, and make His words and works and living presence ours by His mysterious but mighty working.

Such, then, is the testimony of Christ concerning the Holy Spirit. If we are wise, we will accept the testimony with unquestioning confidence, and proceeding upon it shall discover by our own blessed experience that the Master spake truly. That which was to us an outward testimony shall become an inward experience. The objective reality shall be transmuted for us into a subjective possession. The apologetic shall have been transfigured into a joyous assurance of our hearts.

With eager, wistful longings, then, let us turn to our Lord's heavenly *a fortiori* argument: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" and give ourselves no rest until in conquering faith we have prayed the prayer that will bring the abiding presence of the third person of the Trinity, who will seal us unto the day of redemption.

The Malas and Madigas of India are both outcastes, but the former consider themselves superior to their fellow outcastes. Many of the Malas in Telugu land have become Christians, but only recently have Madigas connected themselves with the mission churches of the L. M. S. A baptism of nearly fifty Madigas recently occurred in a certain village, and the Malas at first were up in arms against the threatened intrusion of their rivals into the village church. But kindly explanations by the mission leader soon assuaged the bitter feeling. "I showed them that a Madiga was as good as any Mala they could find, and that no defilement was possible from these new Christians. I sat among the Madigas myself, and showed them that I welcomed them into the religion of Christ," all of which seems childish enough until one recalls similar phenomena nearer home in the line of race feeling.

Affliction opens the Bible at the right places. If you, strong man, with the radiant face and the full pocket and lacking nothing, were to open the Bible, it would open upside down, and at nothing. But you, broken-hearted mother, you, child of sickness, you, orphan and lonely one, your Bible falls open always at the right place.—Joseph Parker.

The true anarchist is he who claims to be a law to himself and makes his own individual "self-realization" the goal of existence without regard to obligation, duty.

THE SOUL'S APPEAL TO GOD.

III. PRAYER AND THE SOUL.

Rev. Albert D. Belden.

Is it of any use to pray? What does it do? If prayer works, what is the mode of its working? How are we to picture its operation?

These are some of the questions to which we now address ourselves. It is the third stage of our inquiry, and is entered upon chiefly for two reasons: firstly, because the better we understand the results of prayer, the better able shall we be to pray; secondly, because prayer is not an easy achievement, and has its experiences of discouragement which can be better met if we possess a clearly thought out philosophy on the subject.

The effects of prayer may be most conveniently divided into subjective and objective results; the subjective being the results of prayer upon the person praying, and the objective the results of prayer upon the rest of the world, either man, circumstances or God.

These divisions are not mutually exclusive. If the person praying is changed by his prayer, such a change must affect the rest of society and the world at large. Similarly the discovery of objective results accruing to prayer is almost bound to react stimulatingly and healthily upon the person praying.

Indeed, it is very foolish how certain schools of thought regarding prayer have tried to rigidly distinguish between these two kinds of effect, concentrating attention exclusively on one or on the other. It is part of the present writer's special purpose to insist that prayer must incorporate both these kinds of result.

If in prayer the soul comes into real association with God, it would seem the most natural and inevitable of effects that moral aspiration should be awakened and quickened in the soul. Moreover, for the soul taught in the school of Christ holiness becomes a passion, and to pray must mean to appeal to God especially for His supreme gifts,—the gift of the Spirit of holiness,—the gift of that real increase in essential manhood and womanhood which Jesus called eternal life.

If Lowell's beautiful tribute to human friendship is true, in which he tells us:

> "The tidal wave of deeper souls
> Into our inmost being rolls,
> And lifts us unawares
> Out of all meaner cares,"

how much more one should expect from the friendship of God, our Father?

In communion with God then we may expect,

(a) *Mental results of great value.*

The very idea of communion with the divine mind is steadying to our mental balance. To feel that we have an open way from the poverty of our intellect to the wealth of God's wisdom is an immense stimulus to "think God's thoughts after Him." With what impressive simplicity St. James advises those who lack wisdom to "ask of God, who giveth liberally, and upbraideth not"!

The mental calmness and steadiness of the man of prayer is proverbial. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." It is said of Gladstone that he never held a cabinet meeting without spending some time in prayer. How much of that great statesman's rock-like firmness and exquisite poise of mind may be traced to his habit of "reposing in God"?

During the recent war a young lieutenant in the front line trenches suddenly found himself in a terrible situation. The trench was blown up, and his senior officers killed. The command devolved upon this mere boy, and a German attack was imminent. He says that for some time he felt stunned and overwhelmed, and that it was not until he prayed that his mind cleared. Then it seemed as though a hand were placed upon his shoulder, and as though a superior officer stood by his side. He was braced by a most vivid sense of divine companionship, brought his men safely through the crisis, and now this youth, who never spoke of religion before the war, scarcely feels it worth while to speak of anything else.

At a meeting some years ago of the British Medical Association one of our

most eminent brain specialists, Dr. Hyslop, bore eloquent testimony to the mental value of the habit of praying. He said: "Of all hygienic measures to counteract disturbed sleep, depression of spirits and all the miserable sequel of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be but a habit of nightly communion, not as a mendicant or as a repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of the whole, and such a habit will do more to clean the spirit and strengthen the soul than any other therapeutic agent." Christ's command to heal the sick has not suffered the obliteration in Christian practice that many suppose. It operates quietly but effectively, preventively and curatively, in thousands of humble souls who pray.

To pray in the sense of opening one's mind to God must also be a sure safeguard to the honesty of one's mind and a constant incentive to preserve one's mental integrity.

To commune with Him who is truth consciously and habitually must burn all falsehood and insincerity out of the soul. "If we say we have fellowship with Him and walk in darkness, we lie and do not the truth." The value of such mental honesty to the life and progress of the world is simply incalculable, and here we have a striking instance of how subjective results of prayer have an influence far beyond the praying soul. Suppose medical science, for example, had preserved in every one of its devotees or professors men who were mentally always at their best, perfectly honest in mind and faithful in purpose, is it not possible that long ere this cures might have been discovered for such scourges as consumption or cancer?

The story of religion is full of remarkable testimonies to actual mental development attributable to a new realization of divine resources. Call to mind the story of Pentecost, and the personal development of the apostles that resulted from it; the story of Bunyan the Bedford tinker, of John Wesley, of Lacordaire, who when he first began to preach was laughed to scorn. Let a man really turn to God and he will begin to be his best,—that is the simple fact underlying such miracles of personal transformation. In prayer we give the perfect mind of God an opportunity to feed our mental powers. "If any man lack wisdom, let him ask of God."

(b) *Emotional results.*

The mental effects of prayer merge themselves into emotional effects, and many results of prayer might be classified under either head. Yet there are distinctive emotions which prayer inevitably quickens and cleanses.

To appeal to a God of love must quicken one's conscience regarding one's loving. To come to a God who delights in mercy with a spirit of harsh unforgivingness is manifestly impossible. So prayer sweetens the disposition,—especially intercessory prayer. We learn to love those for whom we pray. To regard men, even the most repulsive, from the divine point of view as one must do in prayer, is to find love made easy. No wonder Jesus told us to pray for those who despitefully use us. To bear even our enemy "upon our hearts" to God is to give him a place in our hearts too. To commune with love especially in the name of Christ, the king of love, is to grow more loving. Who could help it?

Similarly courage and hope are strengthened. To develop a practice of appeal to God is to stimulate enormously one's courage in the face of human opposition to what one feels to be right, or when confronted by temptations to lethargy and self-indulgence. The habit, moreover, of constantly referring one's life to the ideal demands of God fills the horizon of life with the promise of ultimate achievement. Hope thus grows ever more powerful on the wing.

A further emotional effect of prayer, which is all too insufficiently considered, is its refining influence upon taste and manners. The soul that habitually humbles itself before Almighty God will find it easier to win free of the bombast and self-assertiveness and lack of consideration for others which all too easily characterize the animal man. The shining of Moses' and Stephen's faces, the refinement of feature developed by many a praying saint, are indications of that resplendent goodwill which clothes the soul that truly waits upon God with the very beauty of the Lord.

(c) *Volitional results.*

There is a prayer of the mind, and a prayer of the heart, and there is also a prayer of the will.

The mere act of praying should have a tonic effect upon the will. It introduces one to the presence of a Friend whose "overflow may raise us from what is low." It brings us into communion with One who is essentially active, who has a program for human life, a will to be done on earth as it is in heaven. It is impossible, therefore, to pray without incurring a sense of divine commission,—a fact that Jesus doubtless had in mind when He urged His disciples to pray God to send forth laborers into His harvest.

The lifting of the human will to the divine has always been regarded as the supreme aim of prayer. Clement of Alexandria puts it thus: "Just as men at sea attached to an anchor by a taut rope, when they pull at the anchor draw not it to themselves but themselves to the anchor, those who in the gnostic life (as they say) 'draw God to themselves,' are unawares bringing themselves towards God."

The habitual reference of one's affairs to God as a familiar friend must have a very great constraining influence upon the human will, and must bring one very near to a divine control of all decisions and choices.

The culmination of the prayer-life is thus seen to be an active walk with God, a co-operation with Him in practical ways, a communion not of idea or word or feeling only, but also of action, thus completing the correspondence of the human life with the divine Life. The great climax of subjective prayer is the perfecting in us of the divine image and the effective domination of our being by the divine energy.

As the lad who in Nathaniel Hawthorne's great story grew into the likeness of the great stone face he daily regarded, and as people who live together tend to grow like each other, so the daily walk with God results in God-likeness. The person praying becomes truly one with the person to whom he prays. And with such reproduction of the divine personality go inevitably the corresponding gifts of His influence or power.

Now in passing from the subjective to the objective results of prayer it is essential to remark upon one or two matters.

The subjective results of prayer are of superlative value. So great are they that they cannot be exaggerated. To find oneself growing calmer, stronger, purer, more energetic from the practice of prayer is surely to have convincing proof that one is in touch with God, that His superior life is flowing down into one's being. "Whoso," says George Meredith, "rises from his prayer a better man, his prayer is answered." And the greatest need of the world is for greater men and women, God-filled, God-like.

We must, however, realize that the term subjective in this connection does not mean that the results are only humanly contrived. They are not to be viewed as the results merely of auto-suggestion and self-hypnotism, for the simple reason that such effects do not transpire except under a strong conviction of the objective reality of a personal God. The theory that subjective prayer is man talking himself into a better condition is simply ludicrous. The results do not happen on that theory. In fact, let such a theory govern the action, and so far from the results we have described occurring, the very opposite will occur,—the soul will depreciate mentally and emotionally.

A further and very important consideration in this is that the term subjective must not be taken to mean merely self-regarding prayer. The finest subjective results of prayer do not accrue to the self-centered soul, not even to the soul set upon moral distinction and spiritual culture; they accrue rather to the soul whose thought is attuned to the self-lessness of the Redeemer, God. In other words, you cannot limit prayer to its subjective results without injuring those results. They occur in their fulness in conjunction only with an objective purpose. It is the intercessors who grow in grace.

The method of reunion among Christians should not be compromise for the sake of peace but comprehension for the sake of truth.—Archbishop of York.

To the Bible I owe the most precious, and on the whole the one essential part of my education.—John Ruskin.

JESUS AND THE JEWISH RELIGIOUS LEADERS.*

Rev. John A. Hutton, D. D.

He came unto His own, and His own received Him not. John 1. 11.

The charge or criticism is made that Jesus took no pains to recommend His message to the authorities in the Jewish church; that He seemed to assume from the outset that those authorities were beyond discussion; that Jesus therefore went directly to the common people, sowing the seeds of disaffection in their minds; that He manifested towards those in authority nothing of that patience and sympathy which He lavished upon the various outcasts of society; that for the scribes and Pharisees He Himself never prayed, and did not ask men to pray; in short, that from the outset until the end Jesus did nothing to convince or conciliate those who by virtue of their authority might, had their hearts been touched, have inaugurated a more or less unanimous movement towards a more catholic and primitive interpretation of Judaism.

This is an explicit charge made by Mr. Montefiore, one of the leaders of liberal Judaism in our day, an eminent scholar and a deeply religious and sensitive man; a Jew, indeed, whose very existence in these distracted and bitter days awakens in my own mind a question which often hovers about me, as to whether the time is not approaching, if it is not already come, when the whole church of Christ might take up the issue between us and Judaism where Paul laid it down.

But, to keep to the matter in hand, I think this Jewish scholar, in making such a criticism, fails in his accustomed justice and discernment towards One who founded the alien system which we Christians have been led to accept.

In what follows I should like to give reasons for holding that Jesus at a certain stage in His ministry had hopes of arousing the religious leaders to see the political situation as He saw it, and to accept the solution which seemed to Him the only way of escape from the inevitable conflict between their nationalism and the internationalism of imperial Rome. Later on in His ministry, it may well be, our Lord, on evidence which must have seemed decisive to Him, ceased to have any hope of conciliating the leaders; whereupon He went directly to the common people. But I must believe that the refusal of the leaders to pay heed to His warnings brought grief and disappointment to Jesus. How otherwise are we to interpret those words which broke from Him one day as He came within sight of the Holy City: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" I cannot read those words or hear them read without feeling that within them is the record of many an effort by Jesus to get behind some obstinate barrier, there at the very center and headquarters! And such a saying as that—involuntary, human, and therefore beyond debate authentic,—does not stand alone. Surely it is the same attitude, the same hope, which betrays itself in His instruction to one whom He had healed that he should go at once to the priest and perform all that Moses commanded. Indeed, I do not know how to interpret our Lord's most characteristic utterances unless I take them to be His deliberate and even affectionate attempts to soften the temper of those in authority, and to invite them to revise those harsh prejudices and threatening forecasts which indeed offer themselves as a solace to concerned and serious men from the bitterness of their experience and from their despair of the world.

I can hardly consider the charge as intended seriously that Jesus did not pray for those chief priests and rulers, or ask His followers to pray for them. I am sure He did pray for them, He who prayed so much and who asked so little for Himself. We know, too, that He forbade all harsh and quick judgments and all vindictiveness: "I say unto you, Love your enemies, ... and pray for them which . . . . persecute

* Delivered at the Northfield General Conference, August 1920.

you." And if it be still urged that Jesus did not explicitly and in so many words ask His followers to pray for the chief priests and rulers and for the scribes and Pharisees, I see nothing in that but another illustration of His perfect courtesy. We know how in our own case we may be softened by a prayer which includes us, and how we are apt to be hardened and enraged by a prayer which specifies us. And how would it have been kind and chivalrous (and we can have no further discussion with those who deny to Jesus such a personal code,) to confuse the minds of simple people concerning those who occupied places of authority, until by definite teaching He had given them such a view of God and of the reach of His charity as would enable them to feel wherein the difference lay between those rulers and Himself, and wherein, it might be, those rulers were at fault?

Besides, it strikes me as in some delicate way out of harmony with our Lord's candor and straight thinking that He should ever recommend prayer as (so to speak) a thing by itself, and unrelated to thought and to those actions to which thought is intended to lead. If in our Lord's view those chief priests and rulers were wrong in their thoughts about God's intention, I feel that He would have understood it to be His duty to indicate the precise matters on which in His view they were at fault, not making use of prayer in a magical way, as a substitute for reason and imagination and the fair reading of history. In matters of religion there is a function of the intelligence, though, apart from sympathy with those whom we wish to help, and apart from love to God whom we wish to serve, the mere intelligence will effect nothing.

But besides all this I can imagine a fine to-do from the same quarter and with some reason, had the record stood that Jesus from time to time—beaten in argument, as it would have been alleged,—had recourse to what in the circumstances might have seemed a little malicious or a little weak, namely, asking masses of simple people to pray for those chief priests and scribes! When prayer is made a substitute for the hearty action of our reason and for the entire devotion of ourselves to a cause, prayer has become magic, and an offense.

I am not forgetting that outburst of wrath against the scribes and Pharisees which we find in the twenty-third chapter of Saint Matthew's Gospel: "Whited sepulchres, within which are dead men's bones! Hypocrites who make clean the outside of the platter!" Nor am I forgetting those outbursts of equal heat in the fifteenth chapter, and in the eleventh of the same Gospel. But even a good Jew will think none the worse of Jesus for those passionate displays. What Jeremiah, and Isaiah, and Amos, and Micah, and Hosea, and Joel, and indeed all the prophets were right to say, it became Jesus also to say. For in each case it is not anything petty or local which has let loose the flood. In each case it is something wrong, something which any Jew, or any heathen, or any man, will declare to be wrong, that Jesus is denouncing. Indeed, it is precisely there that our Lord is warrant for a matter which many in our day would seem in His very name to deny,—our Lord is warrant for our holding that now and then there may appear in our midst something of such a kind that we can only cry against it as wrong, and hold those who practise it as for the time being our enemies and the enemies of God. But it was not against the sins of the religious leaders of His time only that our Lord inveighed without measure. The same wrath and anxiety for what would come upon men leapt to His lips as He reflected on what a world we all live in,—as upon a day when He learned that John the Baptist had been put to death in prison, and that life had gone on very much as usual, and that there before Him lay Bethsaida and Chorazin dead asleep, though they had seen things and heard things which would have startled Sodom and Gomorrah!

No: all that we need say is that in our Lord's view there was something peculiarly odious in assuming the approval or consent of God for behavior which offended the moral sense of even average men. Where rulers and chief priests maintained such a behavior, Jesus condemned rulers and chief priests. But Jesus was equally unsparing in His reference to us who later should bear His name and represent Him in the world. For where will you find words of such whipcord as those which He addressed, not to scribes and Pharisees, but

to people like ourselves who make our profession: "Ye are the salt of the earth: but if the salt have lost its savor"—if the salt, that is to say, has lost the taste and force of salt,—"wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill, but men cast it out."

But the most convincing way of defending our Lord's attitude to the ruling persons of His time, and of showing how patient and conciliatory was His bearing as often as He was approached on serious matters with what looked like seriousness, is to give one or two illustrations.

God Loves the World.

Recall what precisely it was that Jesus came to propose, to offer to mankind, and, in the first place, to His own people. "He came," we read, "preaching the gospel of God," the good news of God. And in the view of Jesus, the very thing that made God God, was, and is, that He loved and loves the whole world, that He has no favorites, no respect of persons. That, we say, was, and is, the message of Jesus: He came "to seek and to save that which was lost." Were we asked to repeat at once, and almost without reflecting, the very words which seem to us most adequately to state the terms and the method and the reach of the love of God, we should say: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Now the only change I would have men make in their next repetition of those precious and profound words is that they shall henceforward put the accent upon "the world." For that is the original thing, the new and arresting thing in the religion of Jesus: that God loved the world.

And now consider the manner of speech, of argument, and of entreaty, by which Jesus sought to convince the religious leaders of His time that that, and nothing short of that, was what the religion of which they were the recognized exponents had from the beginning been meaning to say and had indeed said.

I recall two illustrations.

Once upon a time a certain lawyer—a certain devotee of the law, a fair representative, that is to say, of the accepted religion,—stood up and challenged Jesus:

"Master, what shall I do to inherit eternal life?"

To whom our Lord replied: "What is written in the law? How readest thou?" That is, in effect, to say: "What do you yourself think?"

And the lawyer answering said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

To which our Lord assented, saying: "Thou hast answered right. This do, and thou shalt live." That is once again in effect to say you know already everything that is necessary.

But the lawyer desiring to justify himself said unto Jesus: "And who is my neighbor?"

Whereupon our Lord told him a story, the one effect of which was once again to send the question back to the bar of the man's own heart and conscience and good sense. You know the story of the good Samaritan.

Now who do you yourself think acted the part of neighbor to the man who needed help? It is as though our Lord had said, Let us put out of our minds all our prejudices and traditions, let us resist the temptation to use our intelligence to corrupt our heart and will. Let our heart, let the deepest and the best thing in us, have their way, and give their vote. For that vote, the vote which we cast face to face with these two alternatives,—and this is the world-shaking message of Jesus,—that vote is the will of God, the very beat of the heart of God.

It is as though our Lord had said, were you yourself, apart from those influences which embarrass the free play of human souls, left to interpret the will of God, you would make no mistake. You would never be satisfied with passing by, or holding aloof, or pretending not to see.

The Nature of God.

And there our Lord is working His way to the unveiling of what was the basis of His own faith and hope and love,—I mean, the very nature of God Himself.

It is this that is unveiled in the story which we call the parable of the Prodigal

Son. On such sacred ground one shrinks from saying anything unusual. But there is no doubt that to call it "The Parable of the Prodigal Son" is to stop short of its full glory, for the hero of the story is neither the son who never wandered, nor the son who wandered far and came back. The hero is the father, who loved them both.

The teaching is so obvious, so deep and final, that we wonder the very telling did not melt the hearts of those who still clung to local and exclusive thoughts of God. And yet we need not wonder! After nineteen hundred years we still hesitate to commit ourselves to the blessed flood of this great idea of God. But the teaching of the parable, I say, is obvious. It is a story intended not in the first instance to throw light upon the nature of man, but to throw light upon the nature of God, and upon His responsibilities as God.

I would have you notice—against the criticism of Mr. Montefiore, with which we introduced this study,—I would have you notice in the parable the generosity of the father towards the older son,—that older son who represents the Jewish church and nation. With what gentleness the father pleads with him not to treat with harshness his younger brother, the Gentile world! With what tact the father seems even to agree that the elder son has good reason to be angry and to stand aloof! And yet how he pleads with the elder son not to display any harshness or reproach; nay, not to feel harsh or reproachful! How he asks him not to misunderstand the great joy which he is feeling over his younger child's return! How he assures him that it is not that he loves the younger more than him, still less is it that he loves the younger because the younger has been foolish. Thus the father argues, urges, appeals: will he not come in, and sit at the table, and share in the joy which the father has prepared? But he would not go in. "And he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine, and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son" (why "this thy son"? why not "this my brother"?) "as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

To whom the father answered: "Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad; for this thy brother"—yes, if we will not say it, God will say it,—"was dead, and is alive again; and was lost, and is found."

There, as in the earlier illustration, Jesus is appealing to the man behind the nationalist, behind the Jew, appealing to him to honor and yield himself up to that final humaneness which Jesus assumes is lurking in all hearts.

The Story of Jonah.

It is a story with the very accent of an earlier story, the most tender story in the Old Testament, the story which forms the book of Jonah.

"Go, preach in Nineveh," said the Lord to Jonah.

"To Nineveh!" cried Jonah with horror. "To Nineveh, which trampled upon our soil, which harried us and outraged us! Never!"

And he took ship to Tarshish; that is to say, he went as far as he could in precisely the opposite direction. But any world that God has made is likely to be a round world, so that the farther you run away from Him the more inevitably are you coming back. And Jonah, out at sea, in a storm, with death staring him in the face, learned some things he would never have known had he remained at home. They were all heathen men in the boat, and yet they were better men than Jonah, as Jonah himself had to confess. When things were at their worst, those heathen sailors could at least pray to their gods, but Jonah with his bad conscience could not pray to his God. And so the storm deepened until there was no hope. Whereupon Jonah, breaking down utterly, came upon his own greatness.

"Take me up and cast me into the sea; for it is because of me that this evil has come upon you."

But those heathen men would not cast him out; though he had been ready in his comfortable home to cast them all out and think he was doing God service. But at last even to those heathen there seemed no other way, and Jonah for the hardness of

his heart was sent into captivity. There, as the story puts it, he came upon the very roots of things, the very elements which make this world a moral order.

And God called once again upon his servant Jonah, that is, upon the Jewish people, ready now surely for some better obedience. But it was the old command, the old task; for we cannot compound with God, offering Him something which we can spare in the place of something which He demands. It was the old command:

"Go, preach in Nineveh."

To which Jonah in effect made answer; "Yes, Lord, to Nineveh I shall go; but it is my own message that I shall deliver, the historic message of Thine ancient people."

And he went. "Forty days, and Nineveh shall be destroyed!" So he proclaimed in the streets.

And behold, a strange thing happened! Nineveh repented at the preaching of Jonah —to Jonah's disappointment! For when Nineveh repented, God repented, as He promises He will in such circumstances. Whereupon Jonah was angry, and wanted to die rather than look on at the happiness of the Ninevites. And the little poignant, tender book,—a book which we know our Lord studied deeply, a book which just falls short of the greatness of His own parable, —the little book closes on this note:

"Yesterday you were tired and smitten with the sun. I caused a gourd to spring up to shade you from the heat. The gourd withered. Whereupon you became angry, angry and sore for the loss of a gourd, since through the loss of the gourd you, a solitary human being, were likely to suffer more or less. Well now, how do you think I feel with regard to Nineveh, whose people are not all of them ruthless soldiers; Nineveh, that great city, wherein are more than one hundred and twenty thousand little children, children so tiny that they cannot discern between their right hand and their left?"

That once again was the question which God had long since put to His ancient people. That question had received no answer. It was that same question which our Lord in His total ministry raised once for all, addressing it to the same quarter.

How can God act towards children who want to come back, except to welcome them? Nay, how can God act towards children who need Him, even though they seem content to be without Him, towards children who are subtly but inevitably and tragically moving away from the recalling reminiscences of some finer day, how, except to go out and seek them, withstanding them in their further apostasy, appealing to them in the name of obscure memories not yet dead, and in the name of their own recurring sadness face to face with life; how can God act towards these except to keep a light burning in the window and the door upon the latch, in view of the hour which, in the philosophy of faith and hope and love, will one day strike, when, softened it may be by the contradictions of experience, and afraid of the darkness which gathers inevitably upon the sensual life, they shall come to themselves and hate the coarser food? What can God do, if He be God indeed, except what Christ Jesus in His total ministry of word and deed and doom declared God had done and will do,—throw open the door, though it was never barred to their return, and set out to meet them coming back?

Surely it is not impossible so to state or to restate the proposal of Jesus that just here Jew and Christian may in the liberty and rapture of a new and final insight into the heart of God look into each other's eyes, the veil of the Temple rent in twain from the top to the bottom.

Northfield Dates to Remember.

Northfield Seminary Commencement, June 4-6.

Young Women's Conference, June 24-July 1.

Interdenominational Women's Home Mission Summer School, July 5-11.

Summer School for Women's Foreign Missionary Societies, July 12-19.

Summer School of Religious Education, July 21-28.

Mount Hermon School Commencement, July 26.

Mount Hermon Fortieth Anniversary Celebration, July 30-August 1.

General Conference of Christian Workers, July 30-August 14.

Massachusetts Christian Endeavor Institute, August 16-23.

THE FINDING OF THE BOOK OF THE LAW UNDER KING JOSIAH.

Ernest Gordon.

The vast air castle of German Old Testament criticism has much that is rare and strange in its nebulous architecture, and nothing more so than its theory of the origin of Deuteronomy. This book, it insists,—without a shred of evidence,—is the work of a "falsarius," or forger, who fabricated it in the days of King Josiah in order to facilitate a much-needed reformation of religion. The story of the discovery of the Book of the Law in Kings and Chronicles finds its "critical" interpretation in this way.

Prof. Sayce has pointed out the fatal vice of the critical school. It has worked as if the problems of the Scripture were chemical, and could be solved by analysis alone. The scientific-historical method, which is superseding the purely literary one, seeks the help of extra-Biblical documentary matter which archeology is constantly bringing to light. This provides the material for comparison which the philological treatment of the text itself cannot give.

This incident of the finding of the law by Hilkiah in the days of King Josiah offers a good instance of the new method. Can it be duplicated elsewhere? Prof. Naville, the Egyptologist, thinks so, and believes that the analogies he quotes throw much light on the Scriptural story.

There is a chapter in the Egyptian Book of the Dead, he tells us, to which is attached the following statement:

"This chapter was found at Khnum, on an alabaster plaque, under the feet of the majesty of this venerable god, Thoth, in the writing of the god himself in the time of the majesty of the King of Upper and Lower Egypt, Mycerinus. The royal son Hordudef found it while traveling to inspect the temples of Egypt."

The rubric continues:

"He (the royal son) brought it to the king as a marvel when he saw that it was something very mysterious, which no one had ever seen or set eyes upon before."

This book was found under the feet of the god, and was written on an alabaster plaque. Now an alabaster plaque of the sort has been found by the French archeologist de Morgan at Dahshur under a fine wooden statue,—in other words, under the feet of a god. We have here, then, the record of a practice of antiquity of hiding written material in buildings,—in this case, at the base of a statue.

But of this same 64th chapter of the Book of the Dead there has been found a shorter version, to which is attached the following statement:

"This chapter was found in the foundations of Ami Hunnu by the overseer of the builders of a wall in the time of the King Usaphais. They were mysterious characters, which no one had hitherto seen or examined."

Here we have a very close parallel to the story of the finding of the Book of the Law in Josiah's time. A mason charged with caring for the repairs of Ami Hunnu, one of the sanctuaries of Heliopolis, runs across this old writing. How old it must be is suggested by the fact that it was found in the remote antiquity of the first dynasty, and that its characters had at that time become archaic and unintelligible to the finders.

A third illustration of this custom of secreting manuscripts in temple walls is found in an inscription of the temple of Denderah, a building of the Ptolemaic period. It reads:

"The king of Upper and Lower Egypt, Men-kheper-ra, son of Ra, Thothmes 3, has caused his monuments to be erected to his mother Hathor, the sovereign of Denderah, the daughter of Ra, the mistress of heaven, the queen of the gods, after he had found the great rule (custom) of Denderah, in an ancient text, written on a goatskin of the time of the followers of Horus. It was found within a brick wall of the house of the South, which dated from the time of the king of Upper and Lower Egypt, the master of the two worlds, Meri-Ra, the son of the sun, the master of the diadems, Pepi."

In the same corridor a second inscription has been found, which reads:

"This is the great rule of Denderah.

The reconstruction of the monuments was made by King Men-kheper-ra Thothmes after that he had found it (i.e., the rule) in the ancient writings of the time of King Khufu."

Now these were actual discoveries in the walls of temples of ancient documents written on goatskin. There can be no talk of forgery. The texts were composed for the use of the priests, not of the people. In pulling down the walls workmen discovered a manuscript which had been placed apparently in the wall's foundation. The age of the manuscript was so great that the characters appeared mysterious, and such as no one had ever seen or looked at.

The story in 2 Kings 22. 3 runs along parallel lines:

"And it came to pass in the eighteenth year of King Josiah that the king sent Shaphan . . . . the scribe to the house of the Lord, saying, Go up to Hilkiah, the high priest, that he may deliver the money which is brought into the house of the Lord, which the keepers of the door have gathered of the people; they shall deliver the money into the hands of those that have the oversight of the work in the house of the Lord; and let them use it for the workmen which are in the house of the Lord, to repair the breaches (cracks, fissures) of the house, unto the carpenters and to the builders and to the masons, and for buying timber and hewn stone to repair the house. Howbeit they shall not demand an account of the money delivered into their hand, for they deal faithfully. Then Hilkiah the high priest said unto Shaphan the scribe, I have found the Book of the Law in the house of Jehovah. And Hilkiah delivered the book to Shaphan, and he read it.

"And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of those that have the oversight of the work in the house of the Lord. And Shaphan the scribe told the king saying, Hilkiah the priest hath given me a book; and Shaphan read it before the king."

Now Prof. Naville tells us that there are great numbers of Egyptian inscriptions extant in which a king, particularly a young king, on ascending the throne, relates that he had repaired one or more sacred buildings threatened with ruin. In some cases this was done by substituting stone for brick. In this manner the gods were propitiated.

This is clearly what happened in Jerusalem in the days of the youthful King Josiah. The house of the Lord was breached with fissures, which suggests sinking of the foundations themselves. These have to be replaced "with hewn stone." In these foundations, presumably, was found the Book of the Law. Hilkiah is overseeing the work when Shaphan the scribe comes up with the moneys which King Josiah has sent for the pay of the workmen. Hilkiah, who identifies the book as written by the hand of Moses (2 Chronicles 34. 14), i.e., in the handwriting of Moses' time apparently, turns it over to the learned scribe Shaphan for interpretation.

Shaphan read the book, or "read it aloud," as the Hebrew indicates, to Hilkiah. Prof. Naville believes that Hilkiah was unable to read it because it was written in the cuneiform script of Moses' day, which in Palestine had now been supplanted by the Hebrew. But Shaphan the king's scribe, to whom was entrusted the correspondence with cuneiform-using Assyria and Babylonia, could no doubt read it with ease.

"I may be asked," he continues, "how did Hilkiah know that it was the Book of the Law if he were not able to read it. It was because it had been found in the house of the Lord. According to tradition the erection of buildings and the inscription on them of the text of the law, was contemporaneous. Do we not read in the book of Joshua (8. 32) that when he had built an altar on Mount Ebal 'he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel'?"

Prof. Naville follows the tradition, handed down through St. Jerome, that the Book of the Law found was Deuteronomy. Now it has often been recorded that the style of Deuteronomy as we have it is strikingly like that of the prophet Jeremiah. The suggestion is that before the king could have read the newly found book to "all the elders of Judea and Jerusalem, ... the priests and the prophets and all the people

both small and great," as he did, it must have been translated into a version in the language of the time. But this time was the period of the prophet Jeremiah, son of Hilkiah, and it is possible that it was he who made a new version.

THE VISITOR AND THE HISTORIC SITE IN YOUR CHURCH.

Felix J. Koch.

Hardly a church of any great age but has associated with it some one or more historical incidents which serve to make it locally, and often nationally or internationally, renowned.

Visitors to the city, not of its given faith, are wont to come to such church in pilgrimage. Visitors of the same denomination, coming to the church to worship on occasion of their tarry in the city, find extra interest because of all such things of more than passing interest which the structure may afford.

Usually the event or events making the place historic have to do with public assemblages, and so to some address, or, more often, the aftermath of some speech. One need only recall the little church at Grande Pré, in Acadia, in this connection, where the simple Canadian peasants heard of their coming exile; of the church in Brooklyn from whose pulpit Beecher sold the slave girl to her freedom, in order to teach the North one side of slavery.

"On exactly this spot," the verger, sexton, janitor, or whoever it may be who attends the visitor after the service or between sessions of church or Sabbath-school, "So-and-So delivered the address which, you will remember, led to so-and-so."

Of course his hearers remember.

Reverently they gaze at the spot he indicates. Usually just a bit of carpet, or a bit of flooring, sometimes a small, inscribed tablet, quickly read and telling what the man may just have stated, greets the eye. Then they glance about, at pews and chancel-rail, pulpit and organ, stained windows, partitions, and the usual array of things big and little which any well-furnished church presents to the visitor's eye.

Somehow, lovely though the ensemble may be, well preserved though the exact site, there is a something lacking,—a something needed to adequately portray the other, the historic scene. Just how to produce the effect desired has proved a baffling problem to no end of churches. Pictures, sculptures, souvenir booklets with the story, do not really tell the tale.

Lately, at Richmond, Virginia, however, they have hit upon what seems really the best solution of this vexing problem as it stands.

Richmond was the very heart of Virginia's activities in the American Revolution and the forming of the union of the old seaboard colonies.

It was in Richmond that Patrick Henry made the memorable address in which he asked that his compeers should give him liberty or give him death.

The site of Henry's best known oration was a house of worship,—the meeting-house of colonial days,—and this church remains standing; one of the inevitable places of quiet pilgrimage for every stranger in this old capital of the Southland.

Leaving the street car, the stranger is confronted by a tall, venerable church edifice of frame, seeming more of the New England than the Southern ecclesiastical style, and set away in a grove of primeval trees.

This church, one learns, was completed June 10, 1741, but it is almost as staunch and usable at present as it was on its dedication day.

Cots—pews we call them now,—cost at that time seventeen pounds, ten shillings. The same cots, were they to be offered now at their rightful values, would be worth $1,536.70 apiece! The identical pews in use at the beginning are still employed in the church here. The original weather-boarding also survives.

Naturally so old a church, located in a city occupying so prominent a part in its country's story, has many matters of which it may stand proud; none more so, however,

than the fact that, as noted, it was here that Patrick Henry made the speech aforesaid to the assembled Virginia Convention back in the year 1775.

Come, today, a stranger to the church, and the aged verger tells you its story. Then, all other sites and scenes and things of interest shown you, he takes his position on the very spot occupied by Patrick Henry that eventful day.

Motioning the concourse of visitors to silence, the old man then repeats by heart the speech; ending, of course, with the appeal for death or liberty in the lines known to every American schoolboy. Over and over again as tourists flock into Richmond in summer, in winter, on their way to and from Old Point Comfort and other resorts beyond, the aged verger repeats the speech; nor does he seem to lose interest, or wane in his fervor. Concluding, he gives a moment's pause for silence and recollection appertaining to that historic moment, then very quietly, not to break the spell he has woven, he beckons his audience to follow outside.

There, in the bit of churchyard, he indicates to his guests this, that, the other stone or epitaph. Among others there is one slab cut with the same verse one finds at Plymouth, on Burial Hill:

"As I am now, so thou wilt be;
Therefore prepare to follow me!"

The warm Southland sun glints through the trees and spreads a curious golden radiance over all. Within stone's throw almost street cars jingle their bells for right of way, and automobile horns are sounding. But here among the shadows the verger's palsied eloquence has somehow banished all thought of innovation. You who have listened to him have forgotten them; you do not wish to hearken to their rash intrusion. Somehow you want most to be left alone, in quiet meditation. In your heart of hearts you, like every other visitor who has listened to the verger, while his eyes swept the historic prospect and his hands touched the old cots, are back once more in Patrick Henry's time!

Old Matthew Henry is not out of date. He is often better when he is wrong than other commentators when they are right.—J. D. Jones.

The church in which Patrick Henry delivered his "Liberty or death" oration.

Next Month.

The Value of the Printed Page.

The Christian's General Relation to the Industrial Problem, by Bishop Edwin H. Hughes.

Golden Rule Religion, by Rev. James I. Vance, D. D.

The Problem of Petition, by Rev. A. D. Belden.

The Faith and Fortitude of Fred Arnot, by Dan Crawford.

An Exhortation to Christian Parents, by Mrs. A. G. Schafer.

A new book by Rev. John A. Hutton, D. D., published by Doran ($2), entitled "The Proposal of Jesus," contains the unabbreviated series of studies on the theme of the world vision and reach of Lord Jesus, of which several were given at Northfield last summer and have appeared in this magazine.

The Wylie Way School of Bible Training has been organized in New York for the special purpose of training Sunday school teachers. Class work in different cities and correspondence courses will bring the benefits of instruction to all who seek it.

Give me your family Bible, and I will tell you your history.—Joseph Parker.

Mr. Groesbeck writes that two non-Christian Chinese friends recently gave him $1000 to cover a deficit of the Chaoyang Baptist mission school, and another has turned over to him rent free a large building adjoining the school for necessary expansion. He adds: "I don't know how we should get along without these non-Christian friends."

Dr. G. Frederick Wright writes appreciatively in the "Living Church" of certain phases in the life of the Russian Church. He believes that the Russian people have received much evangelical instruction through the service. The liturgy of St. John Chrysostom, which is in common use, contains a most touching summary of the teachings of Christianity, and has survived in undiluted form from the earliest ages. "The congregations that listen to this liturgy from week to week," he says, "become without effort more fully acquainted with the doctrines of Christianity than do the ordinary members of our Protestant Sunday schools and congregations. This is especially true because of the music with which the rendering of the liturgy is associated."

One wonders, then, why the Russian Church has been for so many centuries in its stupor of inactivity; why it has developed so slight missionary interests; why it has done so little for the education and religious training of its own people; why it has been so encrusted with superstition.

Dr. Wright continues:

"When in Siberia twenty years ago I was commissioned to purchase as complete a supply as possible of the Russian church music. As illustrating the pervasiveness of this music I found myself able to buy it to as good advantage as anywhere at Blagovestchensk, a small city of log houses far down the Amur River. All of it had been through the hands of P. Tschaikovsky, the prince of modern composers, who had composed the music for a complete liturgy as well as a good many single numbers. The common people are familiarized from infancy with the best and most appropriate religious music that has been produced. The result is that the Russian people are musical above all others."

The gigantic development of the factory system in Japan is bringing thousands of women and girls together under undesirable housing conditions. At the worst places the girls are said to be in virtual slavery, while in some few institutions surroundings and sanitation are good. It is not hard to gain a hearing for Christian things in these factories, for the managers themselves are sensible of the need of uplifting the girls morally. As one man said to Miss Atkinson of the Southern Presbyterian Mission: "You are welcome if all you do is to teach the girls some decent songs instead of the vile ones they are always singing."

Mrs. Mason writes that there have been about **1500 baptisms in Assam** during the last ten months. Besides the regular instruction given in Scripture in all the mission schools three special Bible schools have been held during the summer through a period of eight weeks, at which over two hundred grown men have studied.

In the Garo hills the government puts the Baptist mission periodical into the hands of all of its school teachers. It is also taking many hundreds of Old Testament Scripture portions for its schools as fast as these can be translated and printed.

"Some of our Christian Garo women, graduates of our Middle English school, have worked on the road as coolies to contribute to the evangelistic work, because they were too poor to give the daily handful of rice which is their custom.

"One of our missionaries, who has been twenty-six years in the field with but one brief furlough, has recently given the help which stopped an epidemic of dysentery. He was on duty eleven consecutive nights without sleep. He believes that he has been cured by God of what the doctors pronounced an incurable trouble. One of our women missionaries has also had a remarkable recovery from disease. Our whole mission is full of praise to God for these wonderful recoveries of health."

Hebrew-Christian Publication Society.

How can the truths of the gospel be best brought home to Hebrews? The Hebrew-Christian Publication Society believes that the printed page is the most effective agency, while of course not undervaluing such preaching as is possible. Its message abides.

It reaches "uptown Jews" as well as "downtown Jews," and scattered Jews as well as those congested in large cities.

Their publications include a quarterly periodical entitled "The People, the Land, and the Book," and tracts, all issued free for distribution among Jews. The periodical contains addresses and articles on Jewish themes, and news of the Society's activities. Tracts for English-speaking Jews that are now ready include: "Without Him We Can Do Nothing," an English translation of a Yiddish address to Jews; "Saul the Pharisee and Paul the Christian," an interpretation of Paul's experiences; "Jesus and His Kinsmen," an argument for their evangelization; "Sacrifices, Their Origin and Significance," the central truth of atonement for sin, and the complete fulfilment in Christ's atoning sacrifice; "The Mission of Israel," an address at the Labor Temple, reprinted from the "Christian Work and Evangelist"; "The Similarity between the New Testament and the Talmud," an effort to do away with the misunderstanding and hatred existing between Jews and Christians. These tracts are all written by the manager of the Society, Mr. B. A. M. Schapiro, and are well worth the attention of Bible students, as they approach the subjects from a Hebrew's standpoint.

The society is a non-sectarian organization, of which the late Bishop Burch was president. Fuller information can be secured by interested friends by writing to the manager at 83 Bible House, New York City.

One Hundred Per Cent in Heaven.

Last Friday Elizabeth was given a task to do in school. She was to make a pen and ink copy from memory of Lincoln's Gettysburg speech, without errors in spelling, capitals, punctuation or words of text.

Elizabeth knew the speech by heart, so she felt safe. Still she studied hard, to make sure of capitals and punctuation.

She wrote the paper, as did all the class. The papers were then given to the pupils of the 8th grade to correct. Her paper was marked 100. Only one other paper got 100.

When the teacher returned the papers to the scholars Elizabeth found no less than six mistakes which the pupil who had examined her paper had overlooked: a comma instead of a semicolon; "may" instead of "shall"; etc.

Elizabeth was in tears, but she marched straight up to her teacher, and showed her the errors. The teacher said:

"Well, Elizabeth, your mark will have to be changed, but you are an honest girl."

The child went home at noon heartbroken. She sobbed and cried, until her mother said:

"Well, Elizabeth, you got 100 in heaven for your courage and honesty; that is best!" —Contributed.

There is a word in the 16th Psalm which says: "I have kept the Lord always before me," and I dare to tell you to do that thing. Set the Lord always before you! Decide everything you do in His presence. Make every decision you make as for His glory. Have that thought, that He is there before you, and that you are going to do everything you do, and say everything you say, and plan everything you plan, with Him before you, so that you will do it as you are sure He will have you do it.—R. B. Whittlesey.

The task of those who set out at the beginning to save the world with and for Jesus Christ was at least as uphill and overwhelming as that before ourselves today, but they tackled it, and considering all the forces against them, with what miraculous success! Even through them what God has achieved!

Do we believe that God is still what He was in their days and to them?—E. A. Burroughs.

When Catherine Booth was dying she took the wedding ring off her finger, and slipping it on to one of the general's fingers said:

"By this token we were united for time, and by it now we are united for eternity."

The general kissed her, and promised that he would be faithful to the vow, and be hers and hers alone for ever and ever.

The distinctive feature of Jewish history is its resolute forward glance. They were able at all times to bear the present because of the promise in the past and the hope in the future.—E. A. Burroughs.

Atheists are made, not born. Children are born with faith.

EDITOR'S CORRESPONDENCE.

Dear Editor:

Please find enclosed check for one year's subscription to the RECORD OF CHRISTIAN WORK. A sample copy came a few days ago and called my attention to the need of getting in touch once again with Northfield.

I attended the Student Conference in 1897, and came in vital touch with the sainted Hugh Beaver. This threw me over the line from the study of law to that of theology.—C. F. I., Ohio.

Sirs:

The undersigned is an Australian Baptist missionary in Bengal.

Having heard that you maintain a free mailing list for missionaries I should be glad, when any vacancy occurs, to be considered.

The RECORD OF CHRISTIAN WORK would be read by five missionaries, and a Bengal preacher, then placed in a library for the students of a pastor training school.

Our neighbors on the north side are the American Baptists, and any of their workers could vouch for our genuineness.—F. Hawkyard.

Dear Sir:

I have within a few weeks returned from our mission and relief work in Turkey. One Armenian and three Greek preachers had survived the war and deportations and massacre in the Anatolia field up to the time of my leaving, and I have no word thus far to indicate that mishap has come to any one of these four, though one of them had been repeatedly threatened. All of them are preaching every Sabbath, and at frequent week-day appointments, to larger or smaller audiences of distracted and suffering people. As I return to the homeland of peace and security the contrast is exceedingly great.

I write just now to tell you particularly of these four men, and to ask you if you have some means by which the RECORD OF CHRISTIAN WORK might go to each of them. They are all educated gentlemen, who read English with ease and understanding. During the past nine years of almost continuous war these men have lost practically all resources for sermon material, such as books and periodicals, and it seems to me would be likely to make effective use of the helpful biblical material as well as general Christian intelligence which your magazine contains.—Ernest Pye.

Dear Brother:

In the first place I do give you very much thanks for your great work for Christ and His believers by the RECORD OF CHRISTIAN WORK. Among the other newspapers, I do read this with a greatest joy. It is filled only of things which all are worth to occupy the time to be read,—the news of the missions of the world, the sermons, the meditations and other matter for a good Bible study are riches of Christ, and the "Thoughts for Quiet Hour" are heavenly pearls for a believer.

Many times it comes a desire to me to see personally and hear the Northfield conferences, but as I am so far from you to reach them, so I do see and hear them all in the RECORD OF CHRISTIAN WORK, the photographs and the sermons, perfectly in my house.

When I was a boy I did hear very much good news from D. L. Moody, and I did read many translated works of that great apostle of our times. Now I have the great joy to learn all about his established institutions and the continuation of his works.

I am from the Lettish people from Latvia, but now a preacher in Brazil working together here with the Southern Baptist missionaries from the United States.

Cordially in Christ Jesus,

EDWARD ALKSHBIRSE.

Dear Sir:

I want to thank, through you, the generous donors who make it possible for you to send the RECORD OF CHRISTIAN WORK to so many of the pioneers in far-off lands, and to assure you that I very greatly appreciate its splendid and timely messages. I usually take one or more copies with me on my frequent country tours, and they enable me to share in the feast of spiritual good things which Northfield spreads each year, and which we could have no part in but for the RECORD. Many a good speech do I enjoy as I glide along in my foot boat to or from my place of labor.

Just now I am engaged in a two-months' series of meetings for the quickening of spiritual life among our Christians. The old truths of the gospel have not lost any of their power, if people will only give them a fair hearing. We long to see each of our little groups of believers so on fire with zeal for the Lord and love for lost souls that they will be veritable conquering armies which cannot be withstood as they press forward to take the land for Christ.

The leader of the opposition is resorting to all sorts of modern expedients in this region of late. Buddhism, spiritism of the up-to-date variety, and renewed zeal in idolatry are in evidence all about us. These things and many others challenge us to press the attack with increased vigor all along the line.

May I ask your readers to help with their prayers in daily intercession on behalf of China?—J. E. Shoemaker, American Presbyterian Mission.

OUR BOOK TABLE.

Luke the Historian in the Light of Research, by A. T. Robertson. Chas. Scribner's Sons, New York. 257 pages. $2.50.

This is the book that many thinking men have been looking for. Little by little this country has been flooded with a literature that has disparaged the truthfulness of Bible history in the name of modern scholarship. Those who were well read on the subject knew that the critics were answered point for point by a scholarship equal if not superior to theirs, but the popular mind was poisoned.

For some years the controversy has left the Old Testament and has centered on the Gospels. The questions raised were such as these: When, and by whom, were they written? Are they trustworthy? At first the authenticity of all four was denied. They were regarded as late productions, with certain original documents as sources, leaving their trustworthiness in considerable doubt. Recently, however, two men have loomed up large. Sir William M. Ramsay, by his researches in Asia Minor following with the spade the journeys of Paul, has demonstrated the accuracy of Luke in his references to the various cities through which Paul traveled. None but the travel companion of Paul, a man who was there, or received his data first hand, could have been so exact in all his statements.

Then came Adolph Harnack, the great German scholar. He made a most careful study of Luke's writings, and came to the conclusion that one and the same hand wrote both the Gospel of Luke in its entirety and the Acts, and that the author was none other than the travel companion of Paul. This work is so thorough that it amounts to a demonstration, and is being so recognized.

Dr. Robertson puts all this and much more into readable and systematic form. He writes first hand as a scholar, giving the latest results of modern criticism. His references to the literature of the subject are very copious, almost too much so at times. He introduces us to Luke, the cultured Greek physician. He shows him to be not the ignorant heathen type, but a man with a scientific turn of mind, gentle, courteous, trusted, beloved. His interest, however, centers on his trustworthiness as a historian. He shows how modern research has completely vindicated him in the many places where he was accused of error, and step by step he leads up to the conclusion that in Luke we have not only a credible witness, but furthermore a historian who carefully studied his sources and had a scientific turn of mind "with a passion for accuracy."

It marks the end of a long debate. There is a finality about this discussion that is refreshing. For if Luke and the Acts are authentic, then they were written in or about the year A. D. 62 or 64. Mark must have been written earlier yet, and Matthew might well have been contemporaneous, written to the Jews before the destruction of Jerusalem. The general conclusion is that Luke, a cultured Greek physician, the friend and travel companion of Paul, wrote both the Acts and the Gospel, all of them, just as we have them; that for two years he was in Palestine, and had every opportunity for a first hand investigation; that his writings have shown painstaking accuracy wherever it has been possible to check him up, and that his method was scientific.

This is a book that every minister should have on his shelves if he takes any interest in what is going on in the world of Biblical scholarship.—Samuel C. Hodge.

Special Editions for Bible Students.

Holy Bible, Newberry Edition. George H. Doran Co., New York. 978 pages. $5 net.

Taking the Authorized Version as basis, Mr. Thomas Newberry seeks, by means of simple signs incorporated in the text, to give an English reader such accuracy, precision and certainty of the original Hebrew and Greek Scriptures as cannot be reproduced in a bare translation.

Pages introductory to the Testaments set forth the various original words used as titles of God, the significance of Hebrew and Greek articles and numbers and tenses, etc. The margin gives not only the usual renderings and references, but also topical section titles.

The plenary inspiration of the originals is taken for granted, and the author believes that the microscopic study of the

text will lead to full conviction on this subject.

We know of no other edition of the Bible that enables the careful student to get a critical study of the text with such simplicity and scholarly skill.

Unveiling of Christ (The). Concordant Publishing Concern, Los Angeles, Calif. 75 cents; with notes, $1.

We have here the book of Revelation in an entirely new presentation. The editors seek to put the reader in possession not only of a strictly accurate translation, but of the original back of it, so that he can check up every step of the work.

Actual photographs of the ancient MSS. are used, and the text collated with them letter by letter. Variations in the three leading uncials (Vaticanus, Sinaiticus and Alexandrinus) are indicated in an upper

ΑΙΕΚΤΟΥCΩΜΑΤΟCΤΟΥΘΑΝ 15000
ING OUT OF-THE BODY OF-THE DEATH
As[1] *omit* Grace YET B *omits* YET I-AM-thanking
ΑΤΟΥΤΟΥΤΟΥΧΑΡΙCΔΕΕΥΧ 20
this. Grace YET I-AM-
ΑΡΙCΤΩΤΩΘΕΩΔΙΑΙΗCΟΥΧ 40
thanking to-THE God THRU JESUS AN-

line, while underneath is a translation as nearly verbatim as will make sense in English. This translation is strictly uniform and consistent in the use of words and grammatical distinctions, based upon a standard English equivalent for each Greek element.

One must have the work in one's hands to appreciate what it tries to do, and to form one's own opinion as to its scholarly value. Revelation is the first of twelve parts in which the New Testament is to be issued.

The names of editors and publishers are not given, and the work is kept free from the patronage of any party, in an effort to give an unbiased translation. Is this a help or a handicap?

Paul's Epistles: Ephesians to Philemon. Concordant Publishing Concern, Los Angeles, Calif. 75 cents; with notes, $1.

A second volume of the version referred to in the preceding paragraph.

A One Volume Bible Commentary.

A Commentary, Critical and Explanatory, on the Whole Bible, by Robert Jamieson, A. R. Fausset, and David Brown. George H. Doran Co., New York. 1400 pages. $7.50 net.

We know of no commentary on the whole Bible that is better suited to the needs of the average teacher and student of the Bible than this. It is evangelical in spirit. It is sane in its attitude to the text of Scripture. It is full enough to give an understanding of Scripture, its historical and social background, its teachings, etc.

The fact that the commentary was written years ago does not unduly depreciate its scholarly value. It is free from the guesswork and arbitrary manipulation of the text which will relegate some more recent commentaries to the scrapheap as the years go by.

The chief interest in the present publication is its low-priced and handy one-volume form,—size 7 by 10½ inches, two inches thick. The Old Testament occupies 742 pages, the New, 605 pages, the remaining pages giving introductions to the Pentateuch, the historical, poetical and prophetical books, a general table of contents of the whole Bible, and other helps.

The closing paragraphs of the Old and New sections are interesting, both from the pen of Mr. Fausset:

"May the writer of this Commentary and his readers have grace to take heed to the sure word of prophecy, as unto a light shining in a dark place until the day dawn! To the triune Jehovah be all glory ascribed for ever!"

"May the blessed Lord, who has caused all holy Scripture to be written for our learning, bless this humble effort to make Scripture expound itself, and make it an instrument towards the conversion of sinners and the edification of saints, to the glory of His great name and the hastening of His kingdom! Amen."

Bible Study.

Can the Dead Communicate with the Living? By I. M. Haldeman. F. H. Revell Co., New York. 138 pages. $1.25 net.

Last winter, when the subject of spiritism occupied the front pages of our daily papers, many ministers were caught without much knowledge of the subject. They had to "read up" hastily and speak to a public that was well-informed on the wrong side of the question.

Dr. Haldeman's book is well worth a place on the bookshelf of any Bible student. The author knows his Bible, is well-read in secular literature, and speaks with keen insight and powerful conviction. He teaches that a certain class of the dead do come back, enter into and possess the bodies of the living, but it is only a special class of the Christless dead. The Christian dead do not come back, nor do they in any way communicate with the living. The only exception that can be found in Scripture is the case of the prophet Samuel. He came back for a special purpose,—because God sent him to verify the warnings He had previously given by the prophet, and as a climacteric judgment against Saul.—H. E. W.

People's Life of Christ (A), by J. Paterson-Smyth. F. H. Revell Co., New York. Frontispiece, 505 pages. $3.50.

Here is a book with an index but without a preface. It begins right from the word, "Go!" At first we were inclined to regard this with a little suspicion, as though the author could not give a reason for the faith that was in him that another life of Christ was warranted. But we have concluded that this was due to his modesty, and he was content to let the book speak for itself. This it does on every page. The name of J. Paterson-Smyth is quite sufficient to justify another book on any subject. We know no one who combines the fearless statement of fact with an utter disregard for radical and conservative points of view more that the author of this volume. As we read his chapter on the virgin birth we think he is a conservative. When we read his chapter on "A Lost Story of the Gospels" we think he is a radical in Biblical interpretation. When we finish the book we believe that he is neither, but just a real man and a real scholar who cares for nothing except the truth.

We wish we could say how heartily we commend this "People's Life of Christ." It is so sane, and human, and reverent. It is also the most interesting life of Christ on the shelves of our library. The scenes which he describes glow with color, the men whom he mentions actually walk and talk, the mighty principles of the Christian faith make a genuine appeal. It is a book for parents to read to their children, and for children to read to their parents. It is popular, not in the sense that it is either shallow or one-sided,—it is a very thorough and serious piece of work,—but it is popular in the best sense that it holds our interest from the first page to the last, and makes its appeal to all that is best in our lives, and its memory will be a constant inspiration. This book proves that a volume can be no less popular because it is Scriptural, and thoughtful, and philosophical, and the beauty of its thought clothed in language that is as chaste and strong as Anglo-Saxon English can make it.—H. P.

Daniel (The Book of), by Benjamin Douglass.

This series of lectures was addressed to the members of a Bible class in the Bible Work Institute at Chicago by Benjamin Douglass in the year 1888. The lectures were published in "The Truth" from April to August 1888, and have recently been reprinted by Mr. R. D. Douglass of New York City.

It is interesting and stimulating to be reminded of a business man who was so truly devoted to the study of the Bible that he acquired the knowledge of Hebrew and Greek in order to be able to read the Scriptures in the original languages. The lectures indicate careful study and a thoughtful investigation of the chapters under consideration. They are concerned, however, only with the prophetical elements of Daniel, and do not treat the historical portions of the book.

The prophetic views advocated are those which were held by that branch of the Plymouth Brethren led by John Darby. These views have largely molded the premillennial teachings which are popular today. In the lectures by Mr. Douglass the interest largely centers upon the last of the seventy weeks predicted in the ninth chapter of Daniel. This is interpreted as a week of seven years, still future and measuring the career of an Antichrist or man of sin whose appearance precedes the second coming of Christ.—C. R. E.

Faith, Works and Grace, by Arthur Chandler. Macmillan Co., New York. 94 pages.

Addresses on the seven words from the cross.

The book opens with a foreword on meditation, its need and value, which is helpful and suggestive in an age that seems to have lost the art of meditation. Then follow the addresses on the seven words from the cross, with practical application to the culture of the Christian life.

Bishop Chandler evidently belongs to the high church party of his communion, for he holds to transubstantiation in his views on the sacraments, and some of his interpretations of Scripture quoted are confined primarily to restricted classes.

The book is spiritual and thoughtful. It realizes the shallowness of much that passes for the Christian life.—J. H. C.

Secret of Fellowship (The), by Andrew Murray. Morgan & Scott, London. 72 pages. 1/4.

Andrew Murray had the conviction that the low state of the spiritual life of Christians is due to their failure to realize that the aim and object of conversion is to bring the soul here on earth into fellowship with the Father in heaven. This "pocket companion," size 3 x 4¾ inches, contains 31 two-page studies on as many appropriate texts and topics to promote daily fellowship. Laden with spiritual suggestion and fragrance.

International Critical Commentary (The): The Epistle to the Galatians, by Ernest De Witt Burton. Charles Scribner's Sons, New York. 541 pages. $4.50 net.

It is difficult to review adequately such a book as this. Prof. Burton has been a quarter of a century writing it, and it is hardly fair to dismiss such a work in a quarter of a column.

Without doubt this commentary will take

rank as the very best work of its kind produced by an American scholar. It is a popular work only in the sense that it emphasizes the "relation of the problems discussed by the epistle to those of our own day." It is not popular in a sense that he who runs may read, for he who runs in this case must understand Greek.

The statements on every page of the book are noteworthy for accuracy, clarity and safety. The accuracy of the book is not only an evidence of the scholarship but of the conscience of its author. The treatment of obscure passages is not so much minute as microscopic. The author has a genius for discovering to his fellows the shades of thought which often are so vital in the proper interpretation of the text. Prof. Burton is always clear. He is sure to say what he wants to say in words that mean just that, and nothing more or less, to his reader. It is a wonderful thing for one who knows Greek so well to be able to handle English with such felicity.

This gift of clarity is a great one, and Prof. Burton has always had it. We remember, as a little lad, sitting with him one winter night over the library fire while he explained to our infant mind that "bred" and "bread" sounded the same but meant entirely different things, and were spelled in ways not at all identical. The pains he took to make this clear for a boy's spelling lesson, he employs in the task of interpreting the words of St. Paul to modern readers.

We always rather distrust a person who asks us if a book is safe. By that is too often meant a guarantee not to disturb an indolent intellect. This volume is safe for all who desire the truth above everything else, and who would rather know what is so than what is orthodox or heterodox. Prof. Burton's own spirit is in this book, and that means that it is stimulating and spiritual, and hence helpful. If he will forgive our saying so, he has interpreted this great letter of the great apostle with the heart of a saint as well as the mind of a scholar. We have here not only the latest but the ripest thought and interpretation of the Epistle to the Galatians.—H. P.

Our Liberty in Christ, by Philip Mauro. F. H. Revell Co., New York. 206 pages. $1.

Mr. Mauro finds the substance of the epistle to the Galatians in the words, "Our liberty which we have in Christ" (2.4), liberty which defines the conditions of life and the privileges that pertain to children in a household as contrasted with the condition of bond-servants.

His method is to take a word or line of thought and follow it up. Chapter titles are, "The Grace of Christ," "Another Gospel," "The Faith of the Son of God," "The Promise of the Spirit," and so on; but these titles do not indicate the many word and topical studies that are to be found in each chapter, all growing out of the text. There are also passing allusions to current errors and tendencies in religious thought and church life.

It is refreshing to get a volume which exhibits an author's close expository study. This volume will serve a younger student as a model of how to master the spiritual teaching of a book of the Bible.

What and Where Is God? by Richard La Rue Swain. Macmillan Co., New York. 255 pages. $2.50.

The author's answer to this double question is the doctrine of the immanence of God, described in the sub-title as "a human answer to the deep religious cry of the modern soul."

In view of the discussion, those terms are indeed appropriate. But does the soul of man change with the fashions to which it subjects itself so that there may be an ancient, mediæval, and modern soul?

But the bare doctrine of "immanence" is felt, even by the author, to be not quite the answer. For he says, "While our hope of knowing God rests on His immanence, yet the idea of immanence has not been sufficiently clarified to meet our practical demands. If we continue to teach the beautiful doctrine that God is everywhere in the vague way that is now so prevalent, an ever increasing number will surely come to believe that He is nowhere." So then, the "deep cry" is in part at least from souls that have accepted the doctrine of immanence.

The aim of the book is, however, wholly serious, and the claim of the author that the prescription which he offers has been tried and found effective in cases of spiritual distress that seem characteristic of our time, must be respected. Nor is it here intended to question this claim.

But the answer given to the great question seems to raise a number of others, which refuse to down. Some of them are met, and the answer applied to them. Others are disregarded; notably that specter of philosophical and theological discussion, the question of moral evil, stands as intrusive and as hideous as ever, refusing to depart, though ignored. So also the problem of moral responsibility, the factors in which appear immediately in such a doctrinal statement as this, is passed by.

The author disclaims pantheism, and, at least in his terms and probably in his own mind, retains the distinct personality of both God and men in this life and beyond, and the deity of Jesus. Nevertheless the book reminds your reviewer of the words of a distinguished modern theologian who speaks of "the effort to retain the old passwords while reducing them to no more than disguises in luminous paint for the subjective

processes of a self-saving humanity."—W. O. S.

How to Pray, by Charles Lewis Slattery. Macmillan Co., New York. 130 pages. $1.50.

Discourses on the Lord's Prayer, and not on the general subject of prayer, as its title might indicate. Each generation must find in it what is especially applicable to its own needs and aspiration, and it is this task Dr. Slattery sets himself to perform.

It is a very interesting book, and brings a freshness to the well known prayer in its application to the needs of the individual and the times in which we live. It is written in the style of a sermon rather than an essay. After reading many will see a wealth in this prayer that they have not seen before. Like many other things with which we are familiar, these precious words may readily lose their deepest significances through their very familiarity.—J. H. C.

King's College Lectures on Immortality, edited by W. R. Matthews. University of London Press, Ltd., London. 249 pages.

It is the purpose of these lectures to make the result of recent academic study available for the general public. The moral argument is presented, the argument from the emotions, and the light furnished by the most recent findings of physiological psychology, supplemented by a discussion of the religious value of the idea, together with a statement of the Christian contribution to the doctrine of the future life. There are enlightening suggestions in the book, but its principal value consists in its exhibition of the currents of the thought of those educated leaders who do not wish to cut loose from Christianity, yet whose sympathies are mainly with speculative modern philosophy. Dr. Bethune-Baker (Lady Margaret Professor of Divinity in the University of Cambridge) tells us: "Probably in our Lord's own teaching, certainly as it has been transmitted, there remain eschatological conceptions which cannot be reconciled with the central idea of the all-powerful God of love."—E. J. R.

Book of Job (The): Its Origin, Growth and Interpretation, by Morris Jastrow, Jr. J. B. Lippincott Co., Philadelphia. Frontispiece, 369 pages. $4.

We may not agree with this book, but that is no reason to ignore it. In fact, to anyone who has given real thought to this literary masterpiece of the Old Testament, Prof. Jastrow's interpretation will be a challenge and a serious appeal.

Many remember Genung's work, which held that the book of Job was a drama. Prof. Jastrow speaks of his fellow professor with respect, but denies that Job is a drama, for it has not the unity essential to drama. It had its origin in an old folk tale, and it describes the struggles of an early and sincere sceptic, with whom we can have great sympathy over his puzzle as to why the wicked prosper and why God allows the innocent to suffer. The book, as we have it today, consists of not the original book alone, but also of interpolations made from time to time in order to make it fit the Jewish key-hole of orthodoxy. In the original form it never could have found its way into the canon because of its sceptical nature, but it did find its way there, vouched for (as it were) by the pious additions referred to. And because it was placed in the canon Job has been preserved today. It has been preserved by its sacredness, and the sacredness—like the sacred white elephant of P. T. Barnum,—is more or less white-washed.

This is a crude way of expressing what Prof. Jastrow has so seriously and in part convincingly set forth in these pages. The book is popular in form, and while every scholar is bound to respect it the ordinary reader can quite easily understand it. Prof. Jastrow gives a translation of the Book of Job of his own.

It is a volume which every student of Job must hereafter possess, and whether one agrees with many of its conclusions or not, its spirit, and the thoroughness of the work, make it a volume to be read and reckoned with. It certainly is the most noteworthy contribution to literature on the book of Job of the present day.—H. P.

Kingdom in Mystery (The), by J. J. Ross. F. H. Revell Co., New York. 379 pages. $2.50 net.

A study of the parables of our Lord that deal with the kingdom of heaven. A total of fourteen are studied in considerable detail.

In method Dr. Ross is careful and thorough. His interpretations are always suggestive and inspiring to thought. In every parable considered he has some surprise, either in the general message or in some of the unthought-of details that come in for special treatment. In the main the positions that he takes are solid, and where there is room for difference of opinion we are glad that he introduces the points that he does, as it opens up new avenues for thought.—S. C. H.

Matthew (The Gospel of), by Charles R. Erdman. Westminister Press, Philadelphia. 224 pages. $1.

The professor of practical theology in Princeton Theological Seminary puts Bible students under further obligation by adding this exposition of Matthew to the series which already includes Mark, John, Acts, and the General Epistles.

His plan is to print a section of the record, never more than twenty verses, and

offer a readable, untechnical but scholarly interpretation of this section, a page or two in length. His outline of the book hinges upon the kingship of Jesus, rejected, returning. The latter thought has its proper, balanced place throughout the study. The book is dedicated "To All Those Who Love His Appearing."

National Ideals in the Old Testament, by Henry J. Cadbury. Charles Scribner's Sons, New York. 269 pages. $1.75 net.

These studies were an outgrowth, the author says, of an impulse given by the great war for the comparison of the national standards and aspirations of the Hebrew nation and its leaders with our present day ideals.

The book assumes the reconstruction of the history of Israel maintained by advanced historical criticism. Mr. Cadbury's closing words indicate the suggestive and helpful view developed in his studies: "There was much in the nationalism of Israel that illustrates, as it has been used to justify, the baser limitations of modern provincial chauvinism, national jealousy, and political immorality. But as the religion of the Old Testament prepared the way for that of the New, so at least in its higher reaches its political idealism contains the germs of the more Christian statecraft and world order toward which Christendom is so tragically groping."—R. E. S.

Old Testament in the Life of Today (The), by John A. Rice. Macmillan Co., New York. 320 pages. $3.

This volume is confident, vigorous, readable. Unhappily the contents hardly seem to justify the title. Beyond the titles of chapters there is little light thrown upon our times as such.

Prof. Rice has given one of the best products of the school of criticism of which he is a disciple. His method is German-rationalistic, taking the text of the Old Testament and rearranging it to suit his theory as to how the canon came into existence and what it should say. By this process he weaves a scheme which holds together, and eliminates difficulties from his viewpoint. Even the Song of Songs, for instance, which has been such a mystery to Jew and Gentile expositor alike, yields to his super-knowledge.

"The title," he says, "which was added later and is therefore worthless, ascribes the book to Solomon." "The general feeling is that the book was written quite late in the history of Judaism," so he dates it 300 B. C. "All things considered, it seems probable that it is a drama," and in five pages he unfolds a plot which would win a prize in the movies. The chapter ends: "We have in Hosea a telling account of the faithfulness of wedded love. It would indeed be strange if there were in the Bible, which is intended to be the Book of Life, no discussion of the sex question, which plays such an enormous rôle in social life. The appeal this book makes for loyalty in unwedded love should be thundered from every housetop and preached by every fireside. America never needed so badly as now to bring back her young people to emotional sanity and loyalty."

That's so, but we would not advise the Song as a textbook.

Strategic Value of Prayer (The), by Gordon Watt. Morgan & Scott, London. 48 pages. 9d. net.

The cross is regarded as the basis of prayer, and many flashes are thrown upon this subject,—and indeed upon other subjects that do not seem to be included in the title. We cannot overdo the study and practice of prayer.

Religion of a Layman (The), by Charles R. Brown. Macmillan Co., New York. 84 pages. $1.25.

Dean Brown sees in the Sermon on the Mount a religion of plain common sense, free from technical problems, mysterious symbols and ecstatic experiences; such a religion as is to be lived seven days a week in all those relationships which make up human experience. This book therefore gives a racy application of the Sermon under the headings: The Main Sources of Happiness, The Inwardness of Character, The Simplicity of a Good Life, The Primacy of the Moral Values, and The Goal of Moral Effort.

Its pages have all the swing and freshness of a spoken address.

Resurrection of Christ (The), by John Mackintosh Shaw. Chas. Scribner's Sons, New York. 215 pages. $3.25.

One of the most valuable studies of the resurrection we have ever seen. The author's scholarship is accurate, his reading wide, his estimates of evidence judicious. With trifling exceptions his results are in fullest accord with the Catholic tradition. We should not be surprised to see this work become a standard text-book.—E. J. R.

Spiritism and the Fallen Angels, by James M. Gray. F. H. Revell Co., New York. 148 pages. $1.25.

In view of the wide-spread revival of interest in the other world,—an interest which unfortunately more generally concerns itself with a desire to open communications with the departed finite spirits rather than with the infinite Spirit,—in this clearly written little book Dr. Gray presents a Scriptural study of the subject of "spiritualism," or as he properly calls it "spirit-

ism." A discrimination ought to be made between the spiritual view of the world and that form of occultism or necromancy (a feature of the ancient gnosticism,) against which Paul uttered stern warnings.

It may be all right to be interested in the right sort of dead, but Dr. Gray warns his readers against the activity of Satan, which is exhibited, he thinks, in the modern craze to set up relations with doubtful characters in the other world. His view is that while there is a large element of fraud in spiritism there are certain facts which need another explanation, and which are most likely due to the activities of the evil one in moving on the minds of the disordered or depraved. Dr. Gray holds that the Bible teaches that many so-called mediums receive their communications from evil spirits. His appeal is to the word of the Lord as settling these questions, quoting, among other passages, the command in Leviticus: "A man also, or woman, that hath a familiar spirit, or one that is a wizard, shall surely be put to death." We ourselves have never denied that it is at least theoretically possible that spirits in the other world may have access to human minds in this, while we have also concluded that much of the alleged commerce between clairvoyants and spiritualists and the population of the invisible realm is but cleverly disguised trickery, analogous to legerdemain. Serious thought should be given to the argument of Dr. Gray's book before anyone, from excess of curiosity or under the stress of recent bereavement, consults alleged mediums, who may turn out to be agents of Satan, or themselves dupes of sub-devils of the other world.—C. A. S. D.

Story of Abraham As Told by Isaac (The), by Edward Leigh Pell. F. H. Revell Co., New York. Illustrated, 61 pages. 50 cents.

Story of Paul As Told by Himself (The), by Edward Leigh Pell. F. H. Revell Co., New York. Illustrated, 66 pages. 50 cents.

Dr. Pell has given in his other excellent books sound advice as to the Christian nurture of children and youth. In this series of Bible stories, two of which are before us, he provides material for use in the process. They are designed for young people of any age but the youngest. The narrative is not in the language of the Bible, that perfect medium of simplicity and dignity for telling the stories of spiritual life, but in the words of Dr. Pell's own brisk and lively style.

The story of Paul is told in the first person, and deals with events rather than the emotions that may have accompanied them. We prefer "Saint Paul, an Autobiography," of the Quiet Hour Series, which contains only the apostle's own words concerning himself.

The story of Abraham gains by being apparently told by Isaac. The heroic patriarch is seen in all the greatness and spiritual-mindedness which characterized the "friend of God."—L. M. N.

Of Biblical Interest.

Christian Inscriptions in Ancient Rome: Their Message for Today, by H. E. Fox. Morgan & Scott, Ltd., London. Illustrated, 72 pages. 5/— net.

The most valuable sources of knowledge regarding the faith and life and triumphant hope in death of the Christians of the 2nd to the 4th centuries are the catacombs and other burial places at Rome. A modern estimate of the catacombs reckons the total length of the passages at 537 miles, and the number of graves at nearly four millions.

Prebendary Fox reproduces in this volume a number of the inscriptions and decorations on graves that he noted. These reveal the simplicity of faith of those early Christians, and give hints regarding church order, and afford glimpses into social and family relations. They evidently were familiar with the Old Testament, and words and teachings found in New Testament books are not uncommon. The crucifix does not appear, either with or without the Sufferer. Lord Jesus is most frequently represented as the Good Shepherd. The languages used are Latin and Greek, with a little Hebrew.

The untechnical character of the book and the abundance of illustrations put a wealth of most interesting Christian evidences in the reach of the reader.

Conquerors of Palestine (The), by Major H. O. Lock. E. P. Dutton & Co., New York. Map. 121 pages. $3 net.

Major Lock, of the Dorsetshire Regiment, has here given Bible and history students a clear-cut account of the different invasions of Palestine from the earliest times to its capture by Field Marshal Allenby. The author spares his reader all military technique, but after the style of military writers throws the salient points into high relief. Water and transport, he shows, have been the problems dictating the course of every conquest of the Palestinian bridge between different continents and civilizations. A good map, in red and white lines, is a great aid to the reader.

His outline is so plain as to be adaptable to class instruction.—F. L. D.

New Jerusalem (The), by G. K. Chesterton. George H. Doran Co., New York. 307 pages. $3 net.

After the capture of Jerusalem by Allenby, Mr. Chesterton journeyed thither to see firsthand what it all meant and would mean for Jewry and for the world. The frame-

work of the visit is hardly more than noticeable; it just furnishes points of suggestion for Chestertonian fantasies of observation and flashes of wit. You can always predict his opinion about anything: it will be different. He keeps his eyes and ears open, and almost anything starts him thinking and talking along unconventional lines. And it is worth while, even though you may agree with him only grudgingly.

There is no effort after scholarly research or statement, and little tourist information. The land, the peoples, Islam, the Crusades, Eastern and Western ideals and civilization, and such topics are discussed in an impressionist fashion, and a lengthy concluding chapter is given to Zionism.

ALSO RECEIVED.

The Dance of Death: Should Christians Indulge? by John Roach Straton. Religious Literature Dept., Calvary Baptist Church, New York City. 51 pages. 25 cents.

A fighting address on the menace of the modern dance. Guess how Dr. Straton answers his question!

The Open Road. Monthly, 25 cents; $3 a year.

A magazine for young men, founded a year and a half ago by men who determined to supplant, on a business basis, the vicious magazines of the day by one that upholds the best American standards of morality and living. It is a good one, in content and appearance and every way. Published at 248 Boylston Street, Boston 17, Mass.

"We Never Knew": A Missionary Drama, by Mrs. John Russell Sampson. 15 pages.

As first presented by the young women of the Ginter Park Church, Richmond, Va., this drama was distinctly not a "play," but an earnest religious service. Every fact and incident is from real life, not fiction. There are four leading characters, and thirteen "women who never knew" from home and foreign fields.

The booklet is sold for missions at 35 cents a copy, three for a dollar, by the author, 615 Brook Road, Ginter Park, Richmond, Va.

Russia in the Shadows, by H. G. Wells. George H. Doran Co., New York. Illustrated, 179 pages. $1.50 net.

This frank story of things as Mr. Wells saw them during a two-weeks visit to Petrograd and Moscow in September 1920 tells just what we want to know. Of course there is all the rest of Russia, but the two cities visited reveal the best and the worst of Bolshevism.

The social and physical havoc he encountered was dreadful. Mr. Wells is a collectivist, not a Marxist socialist, and points out how Marxism was only destructive,—it had nothing constructive to suggest when Tsarism was scrapped, so that the Bolshevists have to improvise policies to meet facts as they develop. He found the leaders laborious and puritanical in life, the government "essentially honest." He scouts the idea of the Jews among them being animated by racial designs.

The only hope for Russia, he says, is to make what we can of the present government, whether we like it or not. America is the only power that can single-handed play the rôle of eleventh hour helper to Russia. Otherwise,—final collapse!

BOOKS RECEIVED.

American Red Cross Work among the French People, by Fisher Ames, Jr. Macmillan Co., New York. Illustrated, 178 pages. $2.

Christian Preacher (The), by Alfred Ernest Garvie. Charles Scribner's Sons, New York. 490 pages. $3.50.

Fireside Stories for Girls in Their Teens, by Margaret W. Eggleston. George H. Doran Co., New York. 144 pages. $1.50 net.

Hill of Good-bye (The), by Jessie Monteath Currie. George Routledge & Sons, Ltd., London. Illustrated, 259 pages. $4.

Near Side of the Mexican Question (The), by Jay S. Stowell. George H. Doran Co., New York. 123 pages. $1.50 net.

New Light on Immortality (The), or The Significance of Psychic Research, by John Herman Randall. Macmillan Co., New York. 174 pages. $1.75.

Out of the Shadow, by Rose Cohen. George H. Doran Co., New York. Illustrated, 313 pages. $2.50 net.

Pulpit and American Life (The), by Arthur S. Hoyt. Macmillan Co., New York. 286 pages. $2.50.

Seeing Through, by Ruth G. Winant. Gorham Press, Boston. 138 pages.

Stature of a Perfect Man (The), by P. H. J. Lerrigo. The Judson Press, Philadelphia. 192 pages. $1 net.

Sunny Windows, And Other Sermons for Children, by Walter Russell Bowie. F. H. Revell Co., New York. 190 pages. $1.25 net.

When We Join the Church, by Archie Lowell Ryan and George Herbert Betts. The Abingdon Press, New York. Illustrated, 116 pages. 75 cents net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

An Arab proverb says: "Teach a man, and you write on water; teach a child, and you carve in marble."

Record of Christian Work

A Monthly Review of Religious Thought and Activity, and Bible Expositor.

ALSO REPRESENTATIVE OF NORTHFIELD INTERESTS.

PUBLICATION OFFICES:

BRATTLEBORO, VT. East Northfield, Mass.

Editorial Offices: East Northfield, Mass.

W. R. MOODY, ... Editor.
A. P. FITT, ... Managing Editor.
S. E. WALKER, . . . Business Manager.

Readers are invited to send the managing editor copies of printed matter and suggestions arising out of their local work, embracing topics of sermons and class studies, methods adopted in church and societies,—anything that has proved helpful and is worth passing on.

$2.00 a year. Three years for $5.00.

Postage extra to Canada, 25 cents; to other foreign lands, 50 cents.

Single copies, 20 cents to any address in the world. October, double number, 40 cents.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

15301..$ 1 00	15304..$10 00	15307..$ 5 00
15302.. 2 50	15305.. 5 00	15308.. 80
15303.. 5 00	15306.. 4 00	15311.. 2 00

Receipts, Jan. 20 to Feb. 20.

Central Africa (Dan Crawford).
15310 .....$ 3 00

Labrador (Dr. Grenfell).
15310 .....$ 2 00

Near East Relief Fund.
15309 .....$75 00

We have on hand a number of copies of odd back numbers from 1912 to 1919. Every copy contains matter of permanent value to Bible students. If any reader would like a dozen copies or so, or knows of any preacher or other person who would make use of them, send the name and postal address to the business manager, with postage at the rate of two cents a copy. A few complete sets of the last few years are available at a dollar a set.

"I beseech you by the mercies of God, remember it is possible you may be mistaken," said Oliver Cromwell on a historic occasion.

Prize Winners for Young People's Bible Correspondence Course for 1920.

FIRST PRIZE: TEN DOLLARS IN GOLD.

Richard Brownlee, Iowa. Age 14. Average 99.1 per cent.

SECOND PRIZE: FIVE DOLLARS IN GOLD.

Frances Seay, Tenn. Age 12. Average 99 per cent.

THIRD PRIZE: BOOK.

Josephine Drury, Porto Rico. Age 12. Average 99 per cent.

FOURTH PRIZES: BOOKS.

Esther Vanderveer, N. J. Age 13. Average 97 per cent.

Martha Sherman, China. Age 9. Average 97 per cent.

Wilbur Zimmerman, Pa. Age 13. Average 97 per cent.

FIFTH PRIZES: BOOKS.

Helen Feasel, N. Y. Age 16. Average 96 per cent.

Kathryn Zimmerman, Pa. Age 11. Average 96 per cent.

Paul Zimmerman, Pa. Age 15. Average 96 per cent.

K. M. Eappen, India. Age 15. Average 96 per cent.

Bird's-eye View of Northfield Seminary Campus.

THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

APRIL, 1921.

FRIDAY, 1st. *God, even our own God, shall bless us. Psalm 67. 6.*

We all love to feel that we have a peculiar proprietorship,—my own friend, my own home, my own Bible. But how much more to realize that God is our own! How good to put our hand, so to speak, on the great word, God, and claim for ourselves all the contents of His glorious being! "The Lord is my portion," saith my soul.—F. B. Meyer.

SATURDAY, 2nd. *Behold, I stand at the door, and knock. Revelation 3. 20.*

The latch is on the inside of the door, and only the human hand can lift it from within.—Bishop Brent.

SUNDAY, 3rd. *The love wherewith Thou hast loved Me. John 17. 26.*

God loves us with the very love with which He loves Christ. The thoughts which well up in our minds when we meditate on these things are far too deep for speech. What a holy, what a solemn, what a beautiful thing it is to be a Christian! How truly amazing that I, unworthy, sinful as I am, should be a sharer in the love of God!—G. H. C. Macgregor.

MONDAY, 4th. *All . . . . saw his face as it had been the face of an angel. Acts 6. 15.*

The face is made every day by its morning prayer, and by its morning look out of windows which open upon heaven.—Joseph Parker.

TUESDAY, 5th. *He shall call upon Me, and I will answer him. Psalm 91. 15.*

Prayer is not monologue, but dialogue; God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that He will listen to mine.—Andrew Murray.

WEDNESDAY, 6th. *Bow down Thine ear to me; . . . . be Thou my strong rock. Psalm 31. 2.*

Prayer is just as necessary to a spiritual man as the breath of morning is to the physical man. Praying is like breathing. Can one live as a Christian without prayer? Certainly not! We must keep open the line of communication between us and God if we are to enjoy the life of God.—Russell Cecil.

THURSDAY, 7th. *On Thee do I wait all the day. Psalm 25. 5.*

"Yea, wait thou on the Lord." Here is the true highest type of a troubled soul's fellowship with God. Let the name of our God be first upon our lips, and the call to our wayward hearts to wait on Him be last, and then we may between think of our loneliness, and feebleness, and foes, and fears, without losing our hold of our Father's hand.—Alexander Maclaren.

FRIDAY, 8th. *I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth. Isaiah 62. 6, 7 (R. V.).*

Remind God. He asks you to do so. He requests you to disturb Him. "Give Him no rest" until your Jerusalem—whether it be this church or some other work upon your heart,—shall be made a praise in the earth.—A. C. Dixon.

SATURDAY, 9th. *Come, and let us go up to the mountain of the Lord; . . . . and He will teach us of His ways, and we will walk in His paths. Micah 4. 2.*

Daily life upon the lower level will take its hue and tone and direction from what we see and learn and settle in solitude, in prayer and the soul's communion with God. —Alexander McGaffin.

SUNDAY, 10th. *If any man will come after Me, let him deny himself, and take up his cross, and follow Me. Matthew 16. 24.*

I do not recall anywhere in the teachings of our Lord that He ever said, "Follow Me, or you will be punished,"—that He ever appealed to the instinct of fear. Nor do I recall that at any time He appealed to men to follow Him because of what they could get. His appeal was always to sacrifice; He offered men a cross. He said, with frankness and with insistence, that the man who was to follow Him had to lay everything else aside.—John McDowell.

MONDAY, 11th. *The eternal God is thy refuge, and underneath are the everlasting arms. Deuteronomy 33. 27.*

God keep us through the common days,
The level stretches white with dust,
When thought is tired, and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care
Then most we need the strength of prayer.
—Margaret E. Sangster.

TUESDAY, 12th. *Bringing into captivity every thought to the obedience of Christ. 2 Corinthians 10. 5.*

You can obey the will of Christ in only one

act at a time. You cannot hold out today for tomorrow. The daily obedience—that is the hope of the Christian life, to take Christ as a daily Master.—Cleland B. McAfee.

WEDNESDAY, 13th. *He that doeth the will of God abideth for ever. 1 John 2. 17.*

If you are willing to efface yourself, to forget yourself, to bury your self-will, that God's will may be dominant, you will find that it will be with you as it has been with every God-filled man that has ever been used by God. When He finds a tool ready for His purpose, He employs the tool in His work.—A. T. Pierson.

THURSDAY, 14th. *Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. Isaiah 58. 9.*

Live splendidly wherever you are! Have such a spirit within you of the recognition of God and of dependence upon Him that wherever you are you will feel He is with you. Then you can lift your thought to Him at all times, just as readily as you speak to your nearest friend, and say: "O God, take care of me, control me, use me and sanctify me!"—J. G. K. McClure.

FRIDAY, 15th. *Ye shall have a song, ... and gladness of heart. Isaiah 30. 29.*

Christians should be a song and a ray of sunshine all day long. I often feel that I cannot blame young people for not being Christians. In many a case it is because older Christians are so unattractive. May we let God show us that it is His will that we should be beautiful for Him!—T. R. O'Meara.

SATURDAY, 16th. *Glory, honor, and peace, to every man that worketh good. Romans 2. 10.*

Here is a "heathen" epitaph that is eloquent to Christian ears: "Do good; you will take this with you."—J. Hope Moulton.

SUNDAY, 17th. *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. 1 Corinthians 2. 9.*

On whatever shore the boat of a loyal and dutiful life touches, wherever we land, if we listen to the voice of Jesus we shall find preparations on the beach. When we land on the bleak shore of disappointment we shall have the wonderful discovery that the Saviour has anticipated our coming and has made ample provision. There will be heavenly cordials, and there will be comforts of grace, and there will be the exhilarating wine of a new hope.—J. H. Jowett.

MONDAY, 18th. *Come and hear, all ye that fear God, and I will declare what He hath done for my soul. Psalm 66. 16.*

We have each of us a chapter to supply for the biography of Christ, and until each believer has written down what the Lord has done for his soul the biography is still incomplete.—J. D. Jones.

TUESDAY, 19th. *Did not our heart burn within us, while He talked with us by the way? Luke 24. 32.*

There are times when a strange warmth takes possession of our hearts as we pore over the pages of the Bible. What does it mean? Simply this,—Jesus is talking with you. And oftentimes He does it "by the way."—R. A. Torrey.

WEDNESDAY, 20th. *Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. Psalm 107. 2.*

This matter of witness-bearing on the part of the believer should be done so that the law of the tongue shall be the law of kindness, so that his speech shall be truly golden.—A. F. Schauffler.

THURSDAY, 21st. *Be not rash with thy mouth: . . . . therefore let thy words be few. Ecclesiastes 5. 2.*

Our words should relate themselves to, and never be divorced from, acts; and for this end should be spoken as in the remembered presence of God.—G. A. Johnston Ross.

FRIDAY, 22nd. *Ye shall be witnesses unto Me . . . . in Jerusalem, and in all Judæa, and in Samaria. Acts 1. 8.*

I venture to say the hardest place for those disciples to begin to preach was in their own city, Jerusalem. Then Judæa was the next hardest place, and Samaria was the next hardest. The hardest place to begin is at home, in your own church, your own family; but that is what God wants you to do.—D. L. Moody.

SATURDAY, 23rd. *Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus. Romans 15. 5.*

Make me patient, kind, and gentle,
Day by day;
Teach me how to live more nearly
As I pray!

SUNDAY, 24th. *Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. Job 5. 17.*

God knows that you can stand that trial; He would not give it to you if you could not. It is His trust in you that explains the trials of life, however bitter they may be. God knows our strength, and He measures it to the last inch, and a trial was never given to any man that was greater than that man's strength, through God, to bear it.—John Kelman.

MONDAY, 25th. *A woman . . . . cried unto Him, ... Have mercy on me, O Lord. . . . . But He answered her not a word. Matthew 15. 22, 23.*

Unanswered prayers are not unheard prayers. Every whisper of a child, every sigh of a sufferer in this world, goes up to God. His heart is tender and loving, and what is best for us He will do.—J. R. Miller.

TUESDAY, 26th. *God is faithful, who will not suffer you to be tempted above that ye are able; but will with the the temptation also make a way to escape, that ye may be able to bear it. 1 Corinthians 10. 13.*

Think what this means. It means the escape is not to be through flight, but through victory. There is always a way of escape open to you and to me in our trials and temptations.—H. Maldwyn Hughes.

WEDNESDAY, 27th. *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 1 John 5. 4.*

Faith is reckoning on the faithfulness of God. It is believing that God tells the truth. It is the feeble hand of the child placed within the mighty grasp of the Father. Do you trust God for victory? Have faith in God.—G. Sherwood Eddy.

THURSDAY, 28th. *Wash me, and I shall be whiter than snow. Psalm 51. 7.*

I have ridden through the forest on a bright winter morning after a snowstorm, and as I looked at the freshly fallen snow glittering in the sunlight, my heart has exulted as I have said: "Snow, thou art dazzlingly white, but I know something whiter; my soul washed in the blood of Jesus."—Henry G. Weston.

FRIDAY, 29th. *Perfect peace. Isaiah 26. 3.*

No friction, no controversy, no strife, no shrinking, no strain, no coercion, no condemnation! It is a blessed cloudless life of unbroken harmony. Peace as unchanging and abiding as the God of peace from whom it comes! This also is the fruit of perfect faith, perfect hope and perfect love. Without these there can be no peace, but where these are perfect, perfect peace abides.—Samuel Chadwick.

SATURDAY, 30th. *A man's life consisteth not in the abundance of the things which he possesseth. Luke 12. 15.*

Every lot is happy to a person who bears it with tranquillity.

A Never-failing Helper.

Be assured, if you walk with Him and look to Him and expect help from Him He will never fail you. An older brother who has known the Lord for forty-four years, who writes this, says to you for your encouragement that He has never failed him. In the greatest difficulties, in the heaviest trials, in the deepest poverty and necessities, He has never failed me; but because I was enabled by His grace to trust Him He has always appeared for my help. I delight in speaking well of His name.—George Müller.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

SOME SOCIAL TEACHINGS OF THE BIBLE.

April 3. The Ideal Christian; or, The Christian Living with Others.

Romans 12. 1, 2, 9-21.

This new three-months course in "Some Social Teachings of the Gospel" starts with a passage of Scripture that lays a sure foundation for an ideal Christian life. But why "ideal"? Paul meant it to be normal, that is, the life lived in the midst of everyday affairs.

"I beseech you, therefore," Paul begins, basing his personal appeal upon "the mercies of God" upon which he has been discoursing. In the previous chapters he has given a clear and full discussion of the gospel, the power of God unto salvation to every one that believes, in which is revealed a righteousness of God from faith to faith (Romans 1. 16, 17). But he will not leave his readers up in the clouds. He beseeches them to do the next thing, to act worthily of the glorious gospel with which they are now acquainted: to incarnate the power of God in themselves and to manifest His righteousness in their everyday life. Genuine salvation must have practical results in every saved man's daily life.

If in former generations there was one-sided emphasis on a man's creed, today there is danger of the other extreme,—indifference about a man's beliefs in the demand for certain conduct. There is too a prevailing tendency to emphasize the "social gospel." The gospel of the grace of God is primarily individual, but cannot help being social,—it has been the great saving social agency all down the centuries. Note Paul's order: first Christian doctrine, then Christian character and conduct; first a right relation to God, then a right relation to fellow men.

1. In relation to God (1, 2).

Christianity is not a mental affair, a mere philosophy; it is a scheme of life embracing the whole man and his faculties. The believer has accepted the gospel in his mind and will; he must also present his body to God as a live sacrifice,—his hands, his voice, his all, for Christian conduct and ministry,—no longer his own, but God's.

First sacrifice, then transfiguration. How? By the renewing of the mind, that is, by accepting the mind of Christ with its new estimates and convictions as the controlling principle of living. This is what changes character,—an inward power and process. And while the believer grows more Christlike he becomes less worldlike.

How different an aim from that of many professing Christians, who seek to follow the habits and doings of worldly society as closely as they dare!

The reward or blessing of this transfigured life is increased power of perceiving the will of God.

2. In relation to all men (9-21).

Now follow a number of epigrammatic rules for Christian behaviour. They inculcate everyday Christian virtues that are to be manifested not only towards fellow Christians, but towards all, including even persecutors and enemies.

Bishop Moule, in the "Expositor's Bible," gives a verbatim translation of Paul's abrupt, nervous Greek, as follows:

"Your love, unaffected. Abominating the ill, wedded to the good. For your brotherly-kindness, full of home-affection. For your honor (code of precedence), deferring to one another. For your earnestness, not slothful. For the Spirit (as regards your possession and use of the divine Indweller), glowing (boiling). For the Lord, bond-serving. For your hope (of the Lord's return), rejoicing. For your affliction, enduring. For your prayer, persevering. For the wants of the saints (the poverty of fellow Christians), communicating (sharing). Hospitality prosecuting. Bless those who persecute you; bless, and do not curse. To rejoice with the rejoicing, and to weep with the weeping. Feeling the same thing towards one another (animated by a happy identity of sympathy and brotherhood). Not haughty in feeling, but full of lowly sympathies. Do not get to be wise in your own opinion. Requiting no one evil for evil. Taking forethought for good in the sight of all men. If possible, as regards your side, living at peace with all men."

Don't tone these exhortations down, and trim them away. Let them retain their fullest Christian content, and seek to fulfil them by the grace and power of the indwelling Christ.

How happy the state of society if Christians lived up to these exhortations!

April 10. Bible Teachings about Health.

1 Corinthians 6. 19, 20; 9. 24-27; Galatians 6. 7, 8.

The Bible is not a textbook about health. There are sanitary regulations as far back as the Mosaic law that might well be adopted today, but its teachings about health are chiefly to be found in great principles affecting the well-being of body and mind. Physical strength and cleanness are lighted from the realm of the spiritual.

Social measures of health and hygiene are mostly matters of medical science and common sense. Wonderful strides have been made by their aid in recent years in the elimination of yellow fever, tuberculosis, malaria, and other diseases.

Some interpreters say that all sickness and death are due to sin. Those who do not take so extreme a position agree that much ill-health of body is the direct consequence of sin. Faith and prayer must not be forgotten as preventive and restorative agencies, invoking the direct action of God.

There is unquestioned connection between spiritual and physical health. Godliness promotes physical well-being. Sin wounds and deteriorates the body and mind. A disordered liver can lead to discouragement and loss of faith.

Christianity promotes health by freeing the mind and conscience from worry and remorse, by demanding and empowering for a high and holy standard of living, and by keeping a man from sinful acts. Though wonderful testimonies are often given by those afflicted in health, still in general health of body is the necessary foundation upon which wholesome spiritual consecration must be based.

1. Glorify God in your body (1 Corinthians 6. 19, 20).

Paul is addressing believers at Corinth who have been washed, sanctified and justified in the name of Lord Jesus and in the Spirit of our God (11). Their mortal bodies are temples of the Holy Spirit; no longer their own, but bought and paid for. In last week's lesson the whole self was sacrificed to God, and transfigured.

Because of the dignity of the believer's body Paul warned those Corinthians against sexual sin (13-18). The same warning applies to every sin and course of conduct that hurts the body. Health is a duty owed to God, to keep His temple clean and wholesome. Honor Him by the proper care of the temple in which He deigns to dwell.

2. Self-control (1 Corinthians 9. 24-27).

Paul is here discussing the method and reward of the Christian life and ministry.

Taking illustrations from the Isthmian games he exhorts his readers to run the Christian race as the winning racer runs.

That is the way to obtain an incorruptible crown. It entails self-control and discipline in all things. It means having a definite goal, and the will to win. It means keeping the body in subjection to the soul and spirit.

Take care of your body for the sake of your soul and spirit. A neglected, undisciplined, overworked or diseased body is a handicap on the soul.

3. Sowing and reaping (*Galatians 6.7*).

A farmer sows expecting a harvest of the same kind as the seed sown, and more than he sows.

Sowing "to the flesh" is living for sensual pleasure, pampering the body with more than the necessaries, indulging in selfish and fleshly sins.

Sowing "to the Spirit" is living according to the dictates of the Holy Spirit, cultivating one's higher life, nurturing one's soul and spirit.

The "reaping" in each case is of the same kind, and in larger measure: corruption amounting in many a case to physical wreck, or eternal life.

Nowadays it is easy to sow to the flesh. It is hard to live the simple life. Let us choose to sow to the Spirit, taking advantage of all the means thereto within our reach.

April 17. Bible Teachings about Work.

Mark 6. 1-3; John 5. 17; 2 Thessalonians 3. 6-13.

What do we mean by "work"? Who are the "working classes"? Is manual labor possible without a degree of headwork, skill, expert knowledge? Is intellectual effort less taxing than manual labor?

Some think of work as a curse, but God started the race with a good job,—gardening (Genesis 2. 15). After expulsion from Eden it was more than ever necessary for Adam to work hard (Genesis 3. 19). Six days of work and one day of rest were enjoined in the Law (Exodus 20. 9). One soon gets tired of doing nothing, and is apt to get into mischief if not occupied with honest work.

Work was never intended to be drudgery. It has character-forming, disciplinary values. Idleness, sloth, quickly leads to lowering of character, whether the idler is rich or poor.

Work is not dishonorable or dishonoring in itself,—although some jobs may be so. It is not a form of slavery, from which we should seek to be set free,—though that also may be true of some jobs. The best way to win respect and independence is to work hard and conscientiously. This is the highway to health and progress.

Labor problems, so called, are largely due to the prevailing competitive system, and to selfishness on the part of both employer and employee. Grievances have always existed in some form. It is a good deal easier to ventilate inequalities than to invent remedies for them. The biggest labor problem of all is to get every one to go to work honestly, and stick to it. This, and a spirit of Christian coöperation, would avoid many a grievance.

There is no lack of talking points for this lesson. Let the teacher select those that illustrate the Scripture portions that follow.

1. Lord Jesus a worker (*Mark 6. 1-3*).

The simple fact is hinted that our Lord was a carpenter in His earlier years. Matthew (13. 55) further intimates that He was a carpenter's son. All else must be left to the imagination.

The Greek word for carpenter means builder. A carpenter would also be a worker in wood, a maker of yokes and plows and other things needed in the village. Manual labor is for ever glorified by being for so many years the occupation of the Son of God, in which He was well-pleasing to God.

2. God a worker (*John 5. 17*).

We cannot conceive of an idle God: yet nothing is revealed of His activities except in creation, redemption, and providence. Our Lord made this statement to justify His act of healing on the sabbath.

3. Paul a worker (*2 Thessalonians 3. 6-13*).

The church at Thessalonica was in a disturbed condition owing to a number of the members being idlers and disorderly. (Some commentators think they quit working because they expected the immediate return of the Lord.) Paul's attempt to set things right reveals some of his ideas regarding work.

He commanded the church at large to boycott the disorderly element (6).

He instanced his own example, that though he had a right to temporal support as their religious leader he did not avail himself of it, but worked voluntarily for his own support. And the work he undertook was hard manual labor (doubtless at his own trade of tent-making), with long hours (night and day), all in addition to his gospel ministry (7-9). Of the two kinds of work that of the ministry was doubtless the most exhausting.

As for the idlers, if they were unwilling to work they should not be allowed to eat at the expense of other members. They must quietly get to work as a Christian duty, and eat bread earned by their own labor (10, 11).

What changes would take place in the business and labor world if Bible teachings about work were carried into practice? How would employers and employees be affected, in personal character and in material ways?

April 24. Poverty and Wealth.

Isaiah 5. 8-10; Amos 8. 4-7; Luke 16. 19-25.

Another large subject! We must be careful not to twist the Bible to fit such theories of poverty and wealth as we may hold. We must not be soured by animus against the rich or against the poor. Conditions in our land are utterly different from conditions in Palestine in olden times, yet there are in the Bible great principles that are as true today as ever.

The passages set for today's lesson are one-sided. They all deal with abuses of wealth. It is easy to rant against riches. It is easy for poor folks to tell rich folks how to spend their money.

The Bible nowhere teaches that wealth is sinful. Our Lord summoned only one man that we know of to surrender his wealth: it was a special test in that case. Wealth among the Jews was a token of God's favor. It is the natural reward of industry and thrift and right living. The thing to beware of is its deceitfulness, its tendency to become your master and your god to the forsaking of GOD. It must be hard for a rich man to feel a sense of need and dependence upon God. Wealth regarded as a stewardship from Him can be a blessing to its possessor and all whom he benefits by means of it.

Neither does the Bible regard poverty as a virtue. Poverty is often the offspring of ignorance and laziness and vice; and not always of oppression and lack of opportunity. It becomes a blessing when it drives a man to God.

Poverty and wealth are relative terms. A man who might consider himself poor in America would be mighty well off in China or India or Armenia. Both extremes have their dangers and responsibilities, their influence upon character.

1. Woe to land-grabbers (Isaiah 5. 8-10).

We must have land to live upon, just as we must have air to breathe and water to drink. Isaiah makes it more than an economic question: it is an issue in God's sight. Hence this woe upon those who drove out the people and selfishly monopolized the land. Jehovah of hosts threatened desolation and deterioration upon it.

We have come to regard such policies as unchristian as well as unsocial and uneconomic. No man should minister to his own pride or pleasure at the cost of others. Land-ownership must not become by its abuse a breeder of poverty and distress.

2. Warning to oppressive merchants (Amos 8. 4-7).

What a picture of the cruel oppression of the poor and needy, of crooked dealing, and of impatience at religious restrictions!

As in the case of Isaiah's declamation above, the iniquity is seen by Jehovah, who swears that He will never forget any of their works! The same inhuman and grasping spirit that ignores religious principles in its fraudulent oppression would also sweep away religious institutions that check its operations. Unscrupulous business must not be allowed to cause poverty and distress.

3. Wealth and poverty side by side (Luke 16. 19-25).

The narrative teaches nothing about wealth or poverty as such. It happens that the beggar is a good man and the rich man the other kind, but our Lord does not imply that all rich men land in hell, or that all poor people will have an easy time hereafter. Destiny in the next world is determined by one's relation to God in this world (see verses 27-31).

It does give us a picture of great wealth and extreme poverty side by side; and in our modern age we question and suspect any economic and social system that permits such inequalities. How to avoid them reveals difficulties that reach down to the foundations of our civilization.

Whether our means are large or small, let us use them as not abusing them. Lord Jesus lived and died a relatively poor man, so far as worldly goods are concerned. Godly contentment with our present lot is the great thing, in the assurance that we are doing the will of God.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

"Thy Kingdom Come" in My Community.

Matthew 6. 7-15. April 3.

Dr. A. J. Gordon tells of a lad from the city slums who through a mission became converted. He seemed so happy, bright and settled in his new faith that some one tried to shake that faith by questioning.

"If God loves you, why doesn't He take better care of you? Why doesn't He tell some one to send you warm shoes, and some coal, and better food?"

The little fellow thought a moment, and then, with big tears starting in his eyes, said:

"I guess He does tell somebody, but somebody forgets."

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget"

to do our part in bringing the kingdom of God into *our* community.

* * * * *

As a negro lad, upon his first visit in Boston, was struggling with his heavy bag across the congested traffic of a busy street he felt a hand slipped into his own, which led him safely across. The lad expressed his thanks, and the owner of the helping hand said:

"Look up, lift up, and lend a hand!"

The boy was Booker Washington, who never forgot the touch of that hand, nor the inspiring words of its owner, who was none other than Edward Everett Hale.

A good community motto for us all would be, "Whatsoever thy hand findeth to do."

He that has nothing to give is poor, but he who sees something to do and does it not is poor indeed.

* * * * *

A writer in one of our popular monthlies, in discussing the various plans and programs, schemes and suggestions, themes and theories for the betterment of humanity, tersely asks:

"Why not try religion? Did you ever know of a case where Christianity has been honestly, consistently, sincerely and passionately tried in a community that it did not meet the situation, and transform the conditions? Human propaganda has no inherent leavening power. The best way to bring the leaven of the kingdom into a community is by the free use of celestial leaven."

* * * * *

J. F. Conan tells of a sinking steamer that had to be abandoned, and how the crew and passengers took to the boats, while the captain remained on the bridge until he was ingulfed by the rising waves.

One of the boats passed him, and he asked to be taken in; but it was thought to be already overloaded, and the fear-stricken sailors refused him. The boat rode the waves, but no one on board knew how to guide it to the near shore; and so all on board perished for the lack of the very thing they had refused,—the safe leadership of their chief.

The great lack of safe leadership is carrying many a community down to perdition. Especially is this true in country places, where every village is a would-be kingdom by itself. It is not so much evil that holds back the kingdom of God in these places as it is the lack of righteous leadership (Matthew 7. 15).

How Does Christ Wish His Day To Be Spent?

Matthew 12. 1-13. April 10.

"And they asked Him, saying, Is it lawful to heal on the sabbath days?" He answered them by restoring a withered hand. Thank God that healing the sick, sympathizing with the afflicted, visiting the aged, lifting folks out of misery, is not a matter of days or a matter of anything else than just a Christlike love and helpfulness! Real Sunday-keeping always means the exercise of good common sense. Christ plainly teaches that acts of mercy are appropriate for the Lord's Day.

* * * * *

It is related that when John Quincy Adams was minister to the court of Holland, he joined a society of learned men who met once a week for mutual improvement. For some reason the time of meeting was changed to Sunday evening, and Mr. Adams did not attend. As he was a great favorite one member after another expressed his regret that business kept him away from the meeting. His reply, in substance, to them all was:

"No business engagements hinder me. You meet on the Lord's day. That is a day devoted to religious uses by me."

"I have a birthright straight from heaven,
A birthright in which all men share;
By my own Maker's hand 'twas given;
'Tis sanctified by praise and prayer;
I shall not give that right away;
No man shall have my Sabbath day!"

* * * * *

A lad of ten, upon whom Sunday restrictions in a Christian home lay rather heavily, went to his pastor, and asked:

"Please, may we not have a little spiritual fun on Sunday?"

One way to knit closer the family ties is to make the presence of Christ real to the children in a home on Sunday. Then play with the children, drawing your "fun" from the Bible. For, as a young miss said, when asked by her mother from which book she should read to her, "Alice in Wonderland" or the Bible:

"Read from the Bible, mother. It is much more real and interesting!"

Children should get the best kind of Sabbath in a home. Not a Puritan Sabbath, with gloom and tears, but a day of loving companionship, well seasoned with "spiritual fun." No other Sunday duty can be more important, except perhaps public worship.

* * * * *

There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day.—Voltaire.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.—Beecher.

Just as sick people are sent on sea voyages to shut the world away from them,

that they may hear no buzz of activity, no news, and have nothing to do but rest, so God meant the Sabbath to be an ocean voyage for the soul, a season of rest between two continents of secular toil and pleasure.

How Can We Improve Our Recreations?

1 Corinthians 10. 23, 24, 31-33; 11. 1. April 17.

Why isn't conscience a safe guide in our recreations? Listen to a well-known English doctor's explanation of conscience, and you have your answer.

He thinks the best illustration is a sundial, which, as all know, is made to tell time by the sun. In this light it never makes a mistake. But at night by means of a lamp or candle, or even by the moon, it tells all sorts of time; the right appears to be wrong, and the wrong right. The guidance of the sundial is, therefore, not absolute, but relative to the light that shines upon it.

The light of the Word of God and the Holy Spirit flashing upon our consciences makes it a safe, infallible guide to recreations that will re-create. Conscience has a real place in guiding us, but it depends upon the light shining upon it.

* * * * *

A certain college professor was in the habit of taking long daily walks with his dog as his only companion. One day the dog refused to follow the professor in a leap across a deep gully. Instead, he ran a long way to the foot of the gully, and came up on the other side. Why? Because he had a little dog with him that would fall in if he tried the leap.

One of Paul's laws of life was: "If meat make my brother to offend, I will eat no flesh." The dog's natural instinct accorded with this law of Paul's. So also should a Christian's natural instinct in his recreations accord with the same law, lest we put a stumbling-block in another's way.

* * * * *

A distinguished artist speaking to some students on artistic composition declared it to be a wrong thing pictorially to have a picture of woodland or forest without showing a path leading out of it. When the true artist paints a landscape he invariably gives some suggestion of a path which can carry the eye out of the picture. Otherwise the tangle of trees and undergrowth would suffocate us, or the wide, trackless spaces dismay us.

And so God, recognizing the play instinct in man, has filled the earth and heavens with material for recreational "hobbies" to draw His children away for a time from the trackless spaces of responsibilities that would dishearten us, and the undergrowth of work which would suffocate us.

A Good Name, and How To Obtain It.

Proverbs 22. 1; Job 29. April 24.

A boy said to a middle-aged millionaire:

"It must be great to be rich and have a big name. Just think of what you can have!"

The man replied: "My boy, you can eat three meals a day, and that's all I can do. I can only wear one suit of clothes at a time. A modest sum can make you comfortable in your own home. Many a time I've had money in my pocket, but my heart's been aching. Some day the doctor is going to say to me, 'I can do nothing more for you; better settle up affairs,' and all the money I have won't bring health.

"My boy, one day God offered me something far greater than money; He offered me life and salvation in His Son Jesus Christ. I accepted Him. He wrote my name in the Lamb's book of life. I've tried to live up to it. Yes, in one way it *is* great to be rich and have a big name!"

* * * * *

Imagine before you two kinds of colored glass. In one the color is all on the outside, vivid, clear, perfect, but it does not strike clear through. In the other the glass and color seem one. To take away the color is to destroy the glass. Even broken bits retain their hue.

This illustrates the difference between man-made and God-made good names. "Thou shalt not get found out" is not one of God's commandments. Hypocrisy's covering is thin. A man may think he is not seen as he really is, but character will out, as surely as murder will out.

The only way to get a good name is to be good through and through.

* * * * *

"I remember an old house in a country village in Massachusetts," says Dr. Peloubet, "which was once a tavern, with the barroom where now is the parlor. A friend who lived in the house said that though more than twenty years had passed away, yet if that parlor were kept closed a few days it would smell of the rum and tobacco which defiled it in its early barroom days."

Many have found to their sorrow the difficulty of getting rid of the things they put into their character in early youth.

* * * * *

On a certain dry cleaner's window there appeared this sign:

"We clean everything but reputations."

One commenting says: "No machine has been invented, no fluid prepared, that will reach down to the heart (where a good name begins,) with purifying effect."

Who has ever devised a machine so intricate and yet so simple, a fluid more potent for the production of a good name than the love of God in the heart?

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

APRIL, 1921.

Friday, 1st. James 3. 1-12.

Are these words intended only for those who seek to usurp the teacher's office? Or is their reference more general? Has James in mind the teacher of fake or immature doctrines, or the man of impulse who says things and then regrets them, who cuts human hearts, who is sharp-tempered and sharp-tongued? The opening words seem to imply a warning against impulsive and opinionated men who think that their ideas of what is Christianity are just as good as other people's, and who insist upon being heard. "Be not many teachers": recognize that Christianity is a sacred deposit, it is not wisdom in general, but the wisdom of God and the power of God, and its exposition must be in accordance with the consensus of opinion of those who have heard Christ and experienced His power in their souls. A teacher who does not know his subject receives greater judgment and condemnation than a pupil.

We are all liable to make mistakes, and however pure our intention is it is probable that now and then we may give offense to some one either by what we say or the way in which we say it. The man who can speak in such a way that no one ever stumbles or falls over his words is a perfect man, and master not only of his speech but of every part of himself that influences other people. Speech is so largely the expression of our various sensations that to have it perfectly under control would mean the mastery of every one of our senses. As is the bit to a horse, the rudder to the ship, so is the discipline of the tongue. Our minds are liable to impulses which drive them to and fro, and our tongues articulate our emotions. The tongue is given to boasting, it is like a spark that will start a prairie or forest fire. Someone has said: "Speech is silver; silence, gold. But even the Christian world will not endure overmuch the godly discipline of silence. Three temptations to smite with the tongue are specially powerful of evil, viz., as a relief from passion, as a gratification of spite, as avenger of wrong. The first is experienced by hot-tempered folk, the second yielded to by the malicious, the third welcomed by the otherwise weak and defenseless; and all of us at times are in each of these divisions. Then, again, there are the foolish talkings, and worse, the jestings at holy things, and misquotations of Scripture; all to be avoided as not becoming saints."

The taming of the tongue is the most difficult element in self-culture. By the tongue we commune with heaven, by the tongue we become emissaries of hell. Let us seek deliverance from tainted tongues!

Our God and Father, we lament our failure to be and to do according to Thy good pleasure. Our lack of discipline is our ruin. We feel ourselves helpless in the grip of evil. We are conscious that our sins grieve Thee. But we praise Thee that we have One through whose stripes we are healed. We pray that we may be cleansed, and that the inspiration of Thy Spirit may enable us to speak the truth in love, and to glorify Thee in our bodies and spirits, which are Thine! Amen.

Saturday, 2nd. James 3. 13-18.

What is the mark of the enlightened man? His knowledge will be well-rounded. He will be acquainted not only with the science and philosophy of materialism, but also with divinity. He will have the culture of the schools, but much more a reverence for and experience of God.

How are men to know that he is enlightened? By the way in which he behaves. As he walks to and fro in life, as he expresses himself in word and deed, he will evince that meekness of wisdom, that unassertive, kindly, generous behavior and interest in people and in truth which is the mark of one of God's gentlemen. Nobility is a matter of character, and may belong to him who has no earthly goods.

James recoils from bitter zeal and party spirit. He does not like the kind of religion which will lead a man to cut the throat of one who does not agree with each of his definitions of the gospel. Do not boast and brag of your party! Do not imagine that you alone love the truth and are the champion of Christ! Truth is absolute, and we must beware lest by our attitude or motive or description of our brethren who do not agree with us we lie against that which we profess to defend. The wisdom that generates bitter zeal and confusion is earthly, natural, devilish; it does not come from the Spirit of God. The Christlike mind is pure, peaceful, kind, winsome, merciful, fruitful, impartial and straightforward, devoid of hypocrisy. It is a lover of peace, and brings forth its harvest in an atmosphere of peace.

Let us pray with Anselm:

"O Lord, our God, grant us grace to desire Thee with our whole heart; that so desiring we may seek and find Thee; and so

finding Thee may love Thee; and loving Thee may hate those sins from which Thou hast redeemed us! Amen."

Sunday, 3rd. James 4. 1-4.

James is a spiritual surgeon. Having an operation to perform he handles the affected parts without hesitation, and cuts without emotion. He knows that quarreling and brawling between individuals and cliques, as quarreling and fighting in communities and among nations, are as stupid as they are wicked. They are utterly repugnant to one who has the Spirit of Christ. A church row is an offense. So the apostle addresses himself to such a situation. Whence are wars and brawling and wrangling among you? They arise from your lusts, from your craving for pleasure.

Do we ever gain anything by quarrelsomeness, either as individuals, cliques, political factions, or nations? No, says the apostle, we do not even gain what we desired if we win the battle. That is the great illusion which afflicts angry men. They think that if they can drive a minister from his charge, or certain men from office, or defeat a brother, they are going to make way for their pleasure; but all history testifies that such ideas are false. Neither avarice, nor sensuality, nor pride ever brought a man what he desired when he yielded himself to their sway. Life that is responsive to base motives never reaps anything but wind. Even a life of prayer, when the motive is base, yields emptiness. We do not gain answers to prayer unless our motives are such as will bear the inspection of heaven. The Japanese have a great bell, and they hit it with a heavy club in order to arouse their god and make him listen to their demands. But you can't win the divine favor by making a noise. I have heard men work themselves into something approaching a frenzy in a prayer meeting or revival service. I have heard preachers rant and rave as though eloquence or spiritual power were synonymous with perspiration. No; James gives us the key to power, to success, to victorious living—it is loyal friendship with God. Treat your sins as your enemies, trample them under your feet; let God be supreme in your life, and you shall not merely ask but receive the objects of your desire.

Eternal and most merciful God, whose loving kindness greets us every morning, and whose benediction makes every evening to be radiant, we thank Thee for Thy guardianship of our lives. Thou dost quicken our powers each day; Thy Word challenges us to obedient service. Help us to yield ourselves to Thy command! May our days be consecrated to Thy will! In Christ's name. Amen.

Monday, 4th. James 4. 5-10.

We shall get at the meaning of these words if instead of the Authorized Version we read with many scholars, "Suppose ye that the Scripture speaketh in vain? Doth the Spirit, which took up His abode in you, lust to envy?" Those words are not a direct quotation from Scripture; they are, however, Scriptural in that the whole Bible teaches us that God's action on our souls is designed to eradicate envious pride. The work of God's Spirit is to humanize men, to make them neighborly, to teach them to respect and honor each other. His presence creates graciousness of thought and conduct. He is the foe of arrogance. Beware lest you be ostracized by God and His angels!

James would have us live in the consciousness of the unseen. Behind all shadows standeth God. Do not fail to recognize His presence and authority. If the father of lies has been telling you to make yourself independent of God, resist and repudiate his vile suggestions. One of the earliest Christian writings says: "The devil can fight, but he cannot conquer; if, therefore, thou dost withstand him, he will flee from thee, beaten and ashamed."

Repudiating the devil and all his impish suggestions of conceit and envy, draw nigh to God, make Him the object of your desire, place yourself under His authority, seek His aid, and you will find Him near. As you seek God, you will know that He demands brotherliness, that no man who seeks Him can enjoy His favor if in business or society he ruins other people for his own aggrandizement or pleasure.

Someone has said: "Wretchedness, sorrow and tears are the three steps of the homeward way to peace and God." And Thomas à Kempis remarks: "God protects the humble and delivers him, He loves and consoles him. He inclines Himself towards the humble man, He bestows on him exceeding grace, and after his humiliation He lifts him up to glory. He reveals His secrets to the humble, and sweetly draws and leads him to Himself."

Grant, O Lord, that Thy people everywhere may be endowed with the riches of Thy grace! So many are impoverished, so many churches are languishing, so many ministers of the gospel are feeling discouraged. Help Thy people to be weaned from the world! Let their garments be righteousness, and may their radiance suggest the image of their Master! We ask it in His name. Amen.

Tuesday, 5th. James 4. 11, 12.

James is still filled with horror at the evils, the sorrows of evil speaking. Backbiting seems to him the sin of sins. If Christianity means anything it means kindness, loyalty, brotherly love. It means that a group of Christians would be ashamed and humiliated to be thought capable of destroying the reputation or in-

fluence of an absent brother. To assert things about a man, that he did this, or that he was actuated by this motive, is to constitute ourselves judges of the man. To do so in a company of fellow believers is to show contempt for simple justice, for in all human affairs it is understood that a man shall be haled before his judges, given opportunity to prepare and make his defense, to produce witnesses, and judgment is based upon evidence. When men and women professing to be Christians give one of their own number less than this, they show themselves beneath the standards of men of the world.

It is not our part to judge one another. Our brother's character is being appraised by the same Judge as will deliver verdict on ourselves. He will not merely pass sentence, but execute it. Life and death are in His hands, and we must not try to interfere with His standards of judgment. The Judge of all the earth will do right.

Our God and Father, we thank Thee for all that has been done on our behalf. When we think of Christ fear is removed, and we rejoice in Thy love. Grant, we pray, that the love of God may be shed abroad in our hearts, and that it may control all our judgments and relationships! May we love the brethren! May we set a watch upon our lips! Amen.

Wednesday, 6th. James 4. 13-17.

Who is not conscious of the insidious encroachments of worldliness! The lure of gold is everywhere. Men are undermining their health, sacrificing love, for the sake of money. They cannot be satisfied with enough, but crave for more. Shakespeare talks about "the itching palm," and the disease was never more common than today. When once it grips a man it drives him at a terrific speed. He refuses to consider the real significance of life. He will pull up his stakes in the place where love came to him, where God challenged his soul, and will go to any region in the world from no higher motive than the gaining of more wealth.

James would help such a man to recover himself, and therefore reminds him of certain homely truths. First, the uncertainty of his adventure. He is speculating, and the hazard is great. He does not know enough about the future to barter health, happiness, love, religion, in this way. Second, life is an evanescent thing, a vapor. It is like the morning mist that vanishes at the touch of sunlight. You see it, but as you look, it is gone. Third, it is wise to take the will of God into our considerations. He is the sovereign Lord of life and of death. We are free to plan, but we are also dependent on the providence of God. Someone has said: "The reference of all the contingencies of the future to one supremely wise and loving will has been in all ages of Christendom the stay and strength of devout souls." Fourth, to find satisfaction in ignoring the facts of life and planning our future without reference to the will of God is not only foolish and presumptuous, it is evil and sinful. For it means that knowing the highest and best we deliberately reject it in favor of what is illusory, belittling and vain. Life has a high destiny, and he is wise who seeks it.

O God, we pray for hearts that are sensitive to Thy presence, and filled with thanksgiving for Thy favor! Grant that we may learn to see the things in life which our Saviour saw, that we may think of life as He thought of it! Like Him may we know that our happiness lies in working the works of our Father in heaven! Amen.

Thursday, 7th. James 5. 1-6.

James now turns his attention to those men who exploit human beings in order that they may have money. Some people speak of him as a Christian Jeremiah. Every generation needs its Jeremiah, its man of compassion, its sympathizer with the "bottom dog," its fearless champion of righteousness, its generous-hearted patriot who would willingly die for the salvation of his city and nation. James sees human misery, and is filled with indignation at the perpetrators of it, and he exclaims at the recoil of misery that must inevitably come upon those who wantonly spoil men and women for gain.

"Your money is cankered!" he exclaims, "and your garments are moth-eaten!" You cannot oppress and injure others with impunity. There is a law of retribution which all wicked men must face. God's moths are busy in the dark chamber where costly raiment hangs, God's rust is at work on your riches. Somehow, ill-gotten gain spreads an infection through body, brain, and soul. It makes a man feverish, irritable, suspicious. It disturbs his nervous system, it sets him on fire. He thinks he is making provision for his last days, that he is guarding himself from adversity. He argues that the end justifies the means, that he can do what he likes with his own, that if the other man does not know enough to defend himself, he is at liberty to plan and scheme and cheat and plunder as he chooses. It is a brutal description of a rogue!

There are many such in our land today. They live in fine houses, are members of clubs; they think that money is a passport carrying them anywhere and everywhere. Christianity is their critic and their foe. Brotherly kindness and justice are the signs of the presence of Christ. I do not think James is attacking any and every man who is successful in business. He is attacking the unscrupulous man, who for

the sake of money works misery among the poor. Let us honor his courage, and respect his warning.

Eternal God, we pray that our hearts may be weaned from selfishness, and that we may learn to serve Thee devotedly and sincerely! Thou hast dealt with us patiently; help us to be patient to others! Thou hast shown to us Thy long-suffering; help us to be compassionate to the needy! May Thy rich grace impart strength to our souls, that so we may live in a manner becoming to the children of God! For Christ's sake. Amen.

Friday, 8th. James 5. 7-11.

Turning from the oppressors of men to the victims of injustice James reveals a big and tender heart. He does not believe that life is vain. He believes in the sovereignty of God. He believes the universe to be founded on justice. He believes in law, and that recompense lies at the heart of all things. In this faith he exhorts the oppressed to be patient, hopeful, expectant. The day of the Lord is nigh. That day is the greatest fact in the universe. It is not a spectacle, but the harvest of all anguish and tears. It is the day when Jesus shall see of the travail of His soul, and be satisfied; when all who have groaned and bled and suffered innocently shall see the harvest of their tears. Oftentimes it seems to us that justice is too long delayed. Often we fancy that our afflictions have no meaning and no fruitage. James insists that we are like husbandmen, who plow and sow and then wait through long months, but wait believingly, because taught by experience that a harvest shall be gathered.

Meanwhile, believers must try not to think unkindly of those who seem to be more favorably circumstanced than themselves. Sometimes the poor man is tempted to criticise the man who is prosperous. We must try to see things in their proper perspective, and also to remember that God is a judge, and the Judge is at the door.

The man who is able to be true to himself and to his cause is indeed a happy warrior. Nothing is more pathetic than the history of a man whose heart failed him through fear, the martyr who recanted, the patriot who abandoned the cause, the soldier who ran away. Nothing is finer than the man who stood alone, not flinching at the wrath of tyrants, but secure in his fidelity.

Our Father in heaven, we pray for that consciousness of Thy presence which shall enable us to face life in the full assurance of faith and hope! May the presence of our Lord eradicate fear from our souls! May we know ourselves as enveloped in the protective care of God! Amen.

Saturday, 9th. James 5. 12, 13.

The swearing referred to in this passage is not merely irreverent, but frequently dishonest. It permitted a man to deceive his neighbor. In answer to a question he might say, "In the name of such and such the thing is or is not of such a kind," and then argue that his word did not imply everything that his hearer imagined. We know the sophistries of the Jesuit, but they were as nothing compared with the sophistries either of a Jew or a Greek. A Christian is forbidden subterfuge of any kind. His loyalty to Christ demands absolute honesty in business. There must be no refining away of his word. In every relationship in life he must be truthful, a man of integrity, a man so transparent that no one ever doubts his word. I once heard a United States consul-general say of a man in my church: "If he was to tell me anything I should believe it at once, and without question or reservation." That is the sort of reputation every Christian should enjoy.

Life seems to swing between extremities; between sorrow and joy, heaviness and lightness of heart. What is the man with a burden to do? Share it! Cast his burden upon the Lord, who will sustain him. No man has ever tried in vain the strengthening power of prayer. What is a man to do whose heart is merry? Turn his happiness into a song of praise to God. Let him not forget the Giver in the gift.

"The time is short enough at best.
I push right onward while I may;
I open to the winds my breast,
And walk the way.
A kind heart greets me here and there;
I hide from it my doubts and fears;
I trudge, and say the path is fair
Along the years."

Almighty God, we take the cup of life and drink it with thanksgiving. Thou art the source of life and of light, and we would turn to Thee for refreshment. Kindle our souls with light divine, strengthen us with the bread of life, let us find the joy of the Lord as our strength! So may our life be a pilgrimage, may our minds and hearts be set on the home eternal where Thou dost dwell! For Christ's sake. Amen.

Sunday, 10th. James 5. 14-16.

Denominationalism is doomed. First, we are all coming to see that church organization was a matter of growth, that there is nothing in the New Testament to say what officers there shall be, what relationship between churches, what services. The union for which Christ prayed was not uniformity, nor anything that is external and arbitrary, but union of soul, of purpose, of consecration and loyalty. Second, we are recognizing that economic waste is

unpardonable. We have no more right to have twenty churches in a circumscribed area than twenty schools. Union, however, can never come from central organization. It will come as increasing numbers of communities learn to federate.

The ministry, by whatsoever name designated, is essential to a well-organized church. Its office is not merely preaching, but pastoral. It is concerned not merely with the souls, but the bodies of men. Christianity saves the entire man. It recognizes that body and soul interplay on each other.

James must not be understood as saying that the only persons to be called in when a man is sick are the elders or bishops or pastors, or whatever you care to call your ministers. A sick man needs a cook and a nurse as well as a parson. Oftentimes he needs a sanitary engineer or a dentist. And he certainly needs a doctor. The point to emphasize is that a cure is dependent upon God's grace, that a good Christian will seek the aid of ministers of religion as well as physic, that he will wish the anointing of grace as well as of ointment, that he needs a clean conscience and a peaceful mind as well as a clean tongue and a steady pulse.

When a man is sick and in danger he has need of grace to correct his faults. With the possibility of death laying its clammy hand on him he should see to it that his heart is right with God. A man cannot get right with God who is wrong with his neighbor. In the holy presence he needs to be humble, penitent and contrite. He needs the prayers of the brother against whom he has done wrong, and in order that those prayers may prevail he needs to pray for his brother. When a man is right with God and his brother you cannot measure the mightiness of petition.

Let us pray with Dr. J. H. Jowett:

"Mighty God, I pray that Thou wilt give me the spirit of a little child! Save me from the pride that dulls the spiritual sense and makes me unable to realize Thy presence! Help me to be humble and trustful and docile, receiving everything at Thy hands as the perfect gift of love! Amen."

Monday, 11th. James 5. 17-20.

To the man who knows God prayer is inevitable.

"What are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

James was impressed with the energy of faith. Knowing its efficacy he could not think of its neglect, but rather that men would be most urgent in its use. He illustrates his point by reference to Elijah, who did not pray in a perfunctory manner, but with urgency. That which he sought was tremendous, but he had his request. The universe was made to combine on the realization of a moral issue in Israel.

The epistle concludes with a very beautiful thought. If in our contact with our fellows we see some "little one" being led astray, led step by step into a false belief and therefore into fell conduct, and we recognize ourselves as responsible for our brother, and so help him to turn round from his perversity and turn back to the truth, we are assured that we are working with Christ and saving a soul from death. Punchard says: "What Saint James was in word, that also was he in deed; for he prayed fervently for the pardon and conversion of those who killed him. 'Hold!' said some of the bystanders when the martyr sank upon the stones; 'the just is praying for you!' Stephen's prayer won Saul for the infant church; it can hardly be that James' last breathings of pity were unanswered of God."

Our Lord and our God, who art our light and our salvation, we supplicate Thy presence and blessing upon those who in a difficult and unbelieving age strive to glorify Thee and to honor their Master! Grant victory to those who believe, and who loyally maintain the truth and the grace that are in Christ Jesus! Amen.

Tuesday, 12th. 1 Peter 1. 1, 2.

M. Renan has emphasized the revelation of the good sense, straightforwardness and simplicity of Peter to be found in this epistle. Was it written from Rome? The reference to Babylon in 5. 13 may be Babylon in Asia Minor, or Rome. Very early tradition suggests Rome, but we have no positive information. Its probable date, 64 A. D., was the year when persecution broke out against Christians as Christians.

Peter, an apostle, one sent by Christ; not "the" apostle, as though he were first among equals, but "an" apostle, as others are. Peter writes to Christian Jews who had been scattered by persecution and were sojourning in Asia Minor. The region in which they were was that which had been evangelized by Paul, and those who were associated with Peter were companions of Paul in the days when he was free to travel as a missionary.

These Christian Jews were "elect," and Peter is going to tell them to what they were elected,—it was to be members of the church of the living God. Mason says: "That to which God had elected them was not in the first instance the participation

of the joys of the post-resurrection life, but the benefits of redemption on this side the grave." What Peter means is that God had chosen them for admission into the new covenant, and that these were the steps of initiation. Their allegiance to Christ supersedes their allegiance to Moses. In separation and obedience to the Master's will they realize the purpose which God had for them from the beginning.

Notice the richness of faith. Grace and peace are divine blessings. If they reach us at all they are wonderful; but the apostle would have them to abound. May they be multiplied, may they come to you in ever increasing abundance!

O God, we adore Thee for the beauty of Thy grace, for its expression in patient love. We grieved Thee through our selfishness, but Thou didst forbear; we despised Thee, but Thou didst show us compassion. Thou hast not wearied in forgiveness. Grant us grace that we may become clothed with gentleness! Amen.

Wednesday, 13th. 1 Peter 1. 3-7.

The God of grace is no longer remote and inaccessible, but the God of our Lord Jesus Christ. This God is rich in mercy. When He brought Jesus from the dead, He took to His heart all those who were Christ's chosen ones, He quickened within their souls a new consciousness, He imparted a new energy, He produced a radical change in the man and in his destiny. A new creation takes place when God in mercy quickens us in Christ.

Not only are we newborn, we have a new life, a living life. When Peter met the risen Lord he began a new life. And that life is richly endowed. We have an inheritance, an estate, a priceless possession, one which cannot be corrupted or alienated. It is held in trust for us. As Bengel says: "As the inheritance hath been preserved, so are the heirs guarded; neither shall it fail them, nor they it." Of course all this is said on the assumption that we are loyal and trustworthy. God's fidelity is absolute. Our inheritance is safe in His keeping, but we must be kept safe ourselves.

When Peter speaks in this place of our salvation he is not thinking of salvation from hell, but of deliverance from the temptations and trials which may arise until we reach and enter into the possession of that life which God has guarded for us. That inheritance is not remote, it is ready and waiting to be revealed when the auspicious moment arrives. Knowing this we are full of gladness, although it may be that just now we are in the midst of temptation that tests us as metal is tested in a fierce flame. Our distress may grieve us for the moment, but our fidelity will vindicate itself in the discovery that we are worthy of the inheritance in the day when our Lord Jesus Christ shall be revealed as having inherited His glory.

Dr. J. H. Jowett prays:

"Heavenly Father, may I enter more deeply into Thy inheritance in Christ! I thank Thee for the taste that I have already enjoyed! Let me lift mine eyes upon the huge continent of glory that stretches before us, and may I hasten to possess it! Amen."

Thursday, 14th. 1 Peter 1. 8-12.

It has been suggested that there is a kind of tender pity in the words, "Whom having not seen, ye love." Peter had seen and dwelt with Jesus, and known all the wonder and charm of His personality. And yet there may be something else in the phrase. Peter had seen and known Him, yet had failed in love. These have discovered Him after a new order, and have been won to Him, and are now discovering that "devotion to a person is the dynamic in religion."

The love these people have for Christ is not of the type which exists among human beings and is termed friendship, but a deeper attachment of soul. Believing in Him though they cannot see Him, they have abounding joy. The foundation of their experience is not external evidence, but internal assurance. The joy that has come to them is deeper and fuller than words can express. It is a glorified joy. The light of the ideal suffuses their souls with blessed happiness.

This was the object of the holy quest on which the prophets and men of old were engaged. How eager their inquiry, how persistent their quest! As Calvin remarks, "When Peter states that the prophets inquired and examined, this refers not to their writings or teachings, but to the private longing with which each was fired." Mason comments on the words, "enquired and searched diligently": "The two Greek words give a much more lively picture than the English of the intense eagerness of the search, and of the depth to which it penetrated. If these great prophets took such pains to understand our present salvation we ought to take heed not to let it slip."

How far were their utterances their own? What was the quality of their insight or perception of the purpose of God? They thought beyond their thoughts. There was something which they could not define urging them on to a perception of the inherent and essential vicariousness of faith and holiness and love. They saw that suffering was inevitable to redemption and glory. They felt that God was at work, preparing a new order, creating a new hope for man. And all that they guessed at and had a glimmering of was made manifest when the Holy Spirit came upon the disciples at Pentecost: Jesus was the key to the eternal purpose of God.

Not only had the prophets struggled toward the truth, but the angels also had been perplexed by the problem of human life and how God was to bring in His purpose when men were so sinful. When Jesus came back from the dead they also were enlightened, and knew themselves as ministering to the heirs of salvation.

Our God and Father, we rejoice in the love which Thou hast revealed to us in Christ Jesus. Our hearts go out in adoring thanksgiving, and by it are constrained to the surrender of our whole being to Thee. Grant that we may be united to Thee by bonds of faith, that we may serve Thee with singleness of purpose, and that Thy love may be as a flame within our souls! For Christ's sake. Amen.

Friday, 15th. 1 Peter 1. 13-16.

We are all of us handicapped through lack of definiteness in thought. Our ideas of goodness, of essential Christianity, are loose and impractical. We are like orientals whose cloaks become blankets when they lie down to repose, and who need to gather them together and fasten them in order that they may get about the business of life. Guard yourself against a mere emotional religion. Do not treat religion as a blanket. Take yourself in hand, and see that you know why you believe that you are saved. A "sober" man is a man who has himself in hand, who thinks. If you are a child of hope, if you believe that the ideal is becoming actual, then live under the dynamic of hope. Be a real Christian. Use and appropriate the grace that is making you ready for the manifestation of Jesus Christ in the day when God shall have brought to perfection all that He purposed in Him.

Being children of God, begotten from above by the gift of God's Spirit, behave like children. Do not mould your lives, your thoughts and behavior after the fashion of your old life, when you indulged whatever appetite or desire came to your minds. Those were days when your behavior was irrational. The God who has called you and quickened you is a holy God, and as His children you must see to it that every part of your conduct is holy. You are set apart to this. As Leighton says: "It is sacrilege for you to dispose of yourselves after the impure manner of the world, and to apply yourself to any profane use, whom God hath consecrated to Himself." A child is under the law of his father. A worshiper must strive to be like his God.

O God, our Maker and our Friend, we turn to Thee that we may live. Thou didst make us for Thyself; Thou dost grant us the privilege of living and walking with Thee. Help us to be faithful to Thy cause, help us to reverence Thy grace, help us to yield ourselves to the guidance and inspiration of Thy Spirit! For Christ's sake. Amen.

Saturday, 16th. 1 Peter 1. 17-21.

Our Father in heaven decides His answers to our prayers on no grounds of partiality and preference; He does not have favorites; His judgments are based on the sincerity of our lives. We ought therefore to see to it that every part of our conduct can bear investigation.

If our redemption cost so much, how serious must our sin be! What was the cost? It was more precious than anything material. What is redemption? Mason says: "Properly it means to ransom a person, to get him out of slavery or captivity by paying a ransom. The leading notion here is not that of paying an equivalent. It was a servitude like that of Egypt, or a captivity like that of Babylon." The maxims on which men base their conduct, the motives that actuate them, the principles that a son assimilates from his father are foolish, yet they fetter our minds and hearts so that we have no freedom of action, and no amount of money, no sacrifices and fasts can liberate us from their power.

The precious blood of Christ is the most costly thing this world has ever known. Never before or since has One so holy, so sinless, appeared. He was taken as a lamb to the slaughter. He was spotless, innocent, kind. But He came to fulfil a divine purpose; He was shown without ambiguity to be God's chosen one. He was slain, and His blood was shed. Yet He never ceased to offer Himself for you and me and all men everywhere, and God accepted Him, and raised Him from death to the throne of glory, so that now your faith is not in anything precious, such as silver and gold, or in the strength of your own will, or the perfection of your own knowledge, but in the will and power of God. Your salvation depends on omnipotence, and therefore is assured.

Our Father who art in heaven, help us and all men to hallow Thy name! May we know and believe in the universality of Thy love, and the almightiness of Thy power! Grant that every day may be bright through fellowship with Thee! May we open our souls to the inflow of Thy grace, and rejoice in the liberty wherewith Christ has made us free! Amen.

Sunday, 17th. 1 Peter 1. 22-25.

If a thing is true it becomes imperative and imperious. It will not allow us to ignore it or to neglect it. We know, however, the inertness of our wills, which so often leads us into sin. We must practise Christianity. We must take ourselves in hand, and say: "If this which I see and

know in Jesus is true, it must dominate my life today and always."

This is the way in which we can purify our souls. There is no other. It is a corresponding statement to that of Paul: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure."

Where will such purifying obedience lead? It will relate us to our brethren. We shall love them with a devotion that is whole-hearted, sincere, and intensely earnest. It will constrain us to serve them. Mason says: "This is the argument: you must learn not to be selfish, or arrogant, as being of the chosen race, but to have a true brotherly feeling and earnest love for the Gentile converts, and for those who, like Saint Paul, are specially working for the Gentiles, because your inheritance of the promised salvation is grounded, not on your Abrahamic descent, but on your spiritual regeneration, in which matter the Gentile converts are your equals." The force that is in us is the Word of God, the word that is eternally true and imperishable. All words of science and philosophy are temporary attempts to define law as revealed in phenomena. God's Word is not a guess. It is truth itself. It cannot fade as our lives fade, it is not true for one generation and needing redefinition in another generation. Creeds may require rephrasing, but right and wrong, sin and forgiveness, love, do not permit of modification.

O God, we pray that the influence of Thy Spirit may be upon our souls, awakening within us a love and perception of the things that are beautiful and true. Grant that this world may become to us Thy changing vesture, and that we may see Thy fair image in every day! Help us so to live with Thee that we may reflect as a mirror the glory of Thy face! For Christ's sake. Amen.

Monday, 18th. 1 Peter 2. 1-3.

The challenge of holiness, the challenge of the truth, demands resoluteness of will with regard to certain well-known forms of evil. For example, malice, which is ill-will put into action, the feeling that prompts us to plot against a brother, we are to face it, to call it by its name, to take it, and wrap it up, and send it right out of our lives. So with guile and hypocrisy. We must be sincere, honest in word and thought and deed; and if for any reason other motives have been working within us we are deliberately to fold them up and cast them away. So with the jealousy that makes us pleased when a plot against someone whom we do not like is succeeding; so with evil speaking, the talking down of a brother's reputation or influence. These vicious tendencies are alien to a love for a brother which is unfeigned, and we must make a parcel of them and throw them away. They are unpardonable among Christians.

We are the reborn, and that but lately. We are far from mature Christians. Therefore we need to cultivate an appetite for sincerity, guilelessness, as we come to feed upon the word of truth. This is the only way in which we can grow. Our God is gracious, everyone who comes into contact with Him finds Him kind, trustworthy, ready and eager to respond to his needs, to help him according to his necessity. He is kind to the thankful and evil as well as to the obedient. Oh, if churches would heed the injunction, what disasters might be averted! How they would grow!

O God, we pray for Thy church in all the earth that it may be revived. Heal its unhappy divisions! Forgive its alienations! Help it to be loyal to its Lord and faithful in its witness to Him! Amen.

Tuesday, 19th. 1 Peter 2. 4-10.

Christians are those who have joined themselves to Christ. He is the foundation on whom a temple of souls can be built. Christianity cannot be localized. Christian people can assemble themselves in a building, they can dedicate that building for the worship of God, but Christianity is a living thing. Men did not allow that God's Temple could be built on such a foundation, but God esteemed it precious, and accepted it. So He accepts us when individually and collectively we attach ourselves to Jesus Christ, and make our collective life a temple in which the Father Himself may dwell.

Not only do we thus constitute a temple, we become priests in that temple, and present unto God not only our souls but also our bodies as living sacrifices. Our acts are spiritual. We present body, soul and spirit unto Him who loved us. We come by Him who made atonement by the offering up of Himself. There is something august about the offering of Christ. To come to God by Him is a privilege. We shall not flee from God when we can come in and through the sacrifice of Jesus Christ our Lord. We are honored by our union with Him. Others stumble over Him. Their hearts being in revolt against God they are offended at the idea of being obligated to Christ. A disobedient heart inevitably stumbles over the acceptance of Christ.

The obedient, however, become a consolidated and organized society; they are not isolated. There is no fraternity like that of lovers and followers of Jesus. There is a regality about them as they stand united to Him. They are a class apart, a people of distinction. Their lives

are devoted to the praise of Him through whom they were chosen. In Him they have become enlightened, by Him they have received a new enfranchisement as the people of God, through Him they have experienced the mercy and compassion of God.

Father of all mercies, we adore Thee for Jesus Christ, and for the light and liberty and peace which have been mediated to us in Him. We pray that we may stand fast in the liberty wherewith Christ has set us free. Give us grace to walk before Thee worthily! May we be loyal to our Lord and our Redeemer! Amen.

Wednesday, 20th. 1 Peter 2. 11-17.

Leighton says: "This is the advice of a friend, one that truly loves you and aims at nothing but your good; it is because I love you that I entreat you, and entreat you, as you love yourselves, to abstain from fleshly lust."

Christians are pilgrims. Their home is not in society as at present organized. They belong to a new order. An American gentleman going into the jungle of Africa must not cease to be an American gentleman. The habits, impulses, savageries, lusts of barbarous people must be alien to him. So a Christian gentleman must not cease to be a Christian because of the environment in which he finds himself. Fleshly lusts war against the soul. We are not merely to guard against evil habits, we are to regard fleshly appetites as the open antagonists of spirituality. We are to be men and women of integrity. If people speak against us it must be because of our loyalty to Christ, and not because of our surrender to the flesh. Our lives are Christ's credentials.

Peter says that Christians must obey the laws. We are not told to obey any and every law. If a law were passed that we should repudiate Christ or serve Mahomet we should be bound to resist, even if death were the penalty. But on the other hand, we are not to set ourselves in defiance of laws which do not attack our loyalty to Christ. We are to recognize the authority of government, and not to intrigue against it. Even if Nero be on the throne he must be respected as king. And the officers of state must also be recognized. We may work for reform, we may not plot insurrection. We belong to Christ, yet we will not therefore flaunt our freedom and superiority before those who believe in civil government. Our spiritual freedom, however, is an inalienable right, and we will not surrender it to king or governor. We will honor every man; we will take the brotherhood of Christians to our hearts; we will ever stand in awe of God; we will give respectful submission to the supreme governor of the state.

Almighty God, we pray that our good may not be evil spoken of. May we uphold the laws of our land, and sustain the authority of those who execute them! We pray that their hearts may be righteous, and that they may always seek that which is just and equal. Grant us grace ever to be loyal to our Master, to render to Cæsar the things that are Cæsar's and to render to Thee the things that are Thine! Amen.

Thursday, 21st. 1 Peter 2. 18-25.

Those who are engaged in household duties are sometimes placed in trying situations. In the days in which Peter lived this was especially true. Masters assumed a somewhat haughty attitude toward their dependents. Again, the newborn spirit of freedom and manliness generated by the gospel created a subtle temptation. If Christ had made men free why should they recognize anyone as master? And there were agitators who stirred them to rebelliousness. Peter urges Christian servants to show obedience and deference to their masters, both to those who are reasonable and considerate and to those who were rough and crooked and given to explosions of wrath. God accepts a man's self-discipline as a grateful sacrifice. If we have God in mind and try to do our duty as in His sight even when we are being treated wrongfully and cruelly He is pleased with us. Only we must be sure that our sufferings are inflicted unjustly. If we deserved them there would be no virtue in bearing them meekly.

It is a great thing to be master of every situation, and the innocent sufferer is always master of the situation. His body may be tortured; his soul is free!

Thus it was that Jesus endured, leaving us an example. That word "example" refers either to the copy which a child learns to reproduce in its effort to learn how to write or draw, or to the footholds made by a mountain guide into which a follower may step with safety.

Peter was a man possessed of most extraordinary knowledge of the prophetical writings. This is seen in his sermon at Pentecost, and again in these verses, where he is interpreting Isaiah 53. There was no guile in the mouth of Jesus. He committed His cause to God and answered not a word to those who accused Him falsely. On the contrary, He gave Himself for them, and offered the tortures they inflicted on Him as atonement for their wrong in slaying Him. His whole purpose was the recreation of the character and conduct of man. And He succeeded. His stripes restored them, and led them to turn around and away from their sins.

Is it not true that the cross saves us? Were not our wandering steps called back through the laying down of life by the Good Shepherd? Let us learn to give ourselves to those who despitefully use us. God will accept our offering, and requite it with wondrous love.

Dear Lord, how poor and impotent we are apart from Thee! Yet when we think of Thee we feel that there is something we can be and attain. Thou dost give power to the faint, and to the helpless increasing strength. Help us to love Thee, and grant that through love we may know ourselves as possessing all things! Amen.

Friday, 22nd. 1 Peter 3. 1-7.

What is to happen when a Christian woman finds herself married to a worldling? She is not to nag him into becoming a Christian. She is to live such a beautiful, gentle and Christian life that without preaching, upbraiding or arguing she will win him for her Christ. Peter does not say she is not to plait her hair or to wear a jewel, but he does say that dress will not hold a man or win him to higher things. A good wife will put character and culture, gentle manners, womanly courtesy, in front of fashionable extravagance.

When Peter speaks of "the inner man" he means "the real self hidden in heart and soul." This will stand the test of changing seasons. This will hold a husband better than a powder puff. It matters not whether she is twenty or seventy years of age he will love her and give himself for her if she cultivates her soul.

Peter was a married man, and he praises the meek and quiet spirit which neither worries other people nor allows itself to be worried. God praises it, history commends it. A woman of this type is a true daughter of Sarah, who was a loyal and loving wife to Abraham in all the days of their pilgrimage.

Is a husband who professes to be a Christian to lord it over his wife? He is to be as much dominated by the real self hidden in heart and soul as is his wife. He is to be alive to the needs and claims of his wife, to give her her rights and treat her tenderly. When people are married they must not treat each other in a haphazard way, but with understanding. A man is not as delicately constituted as a woman. He is to respect her. They are united not only by conjugal love and affection, but by the grace that makes them joint heirs to eternal life. Their spiritual life can be helped or hindered by the way in which they regard each other.

Let us pray with Dr. Orchard:

"O Thou, the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a sojourner with us, as a wayfaring man who turneth aside to tarry for a night? Thou art in the midst of us; leave us not! Thou who hast set the hope of Thy revelation in the hearts of all, manifest Thyself to us! Thou who hast spoken in times past by the prophets, in the fulness of time hast revealed Thyself in One who was a Son, enable us to realize that Thou abidest with us always! Dwell with us in glorious splendor, enthrone Thyself among the nations, walk in our midst, and be to us Immanuel! Amen."

Saturday, 23rd. 1 Peter 3. 8-12.

The church is in the world for the sake of the world. Its witness for Christ is not only direct testimony concerning Him, but a reflection of His spirit in all the intercourse of the disciples with each other. There is to be a unanimity of purpose manifest in all they do. Leighton says that this is the opposite of "a freezing together as cold congregates all bodies how heterogeneous soever, sticks, stones and water." The members are to be sympathetic toward each other, fraternal, courteous, tender-hearted toward such of their number as are afflicted,—tender, yet brave and strong enough to help them over their trouble. These are the motives that are to control the relationships and behavior of all members of the church of Christ.

In their conduct they are not to be provocative, even if they have themselves been provoked. Rather are they to persist in blessing brethren who are unkind and difficult to get on with. He always wins who sides with God. We are to remember that our one object is to win the divine approval and blessing. Therefore we must refrain from evil speaking and the temptation to hit back. Never forget that the eyes of the Lord are upon the righteous. Conduct yourself so as to merit His commendation.

O God, our heart and our flesh cry out for Thee! Manifest Thyself to us, we pray! If ever we imagine that there is no one to hear us and no one to save, may we learn that God is neither distant nor asleep! So reveal to us Thy glory that we shall never doubt again! For Christ's sake. Amen.

Sunday, 24th. 1 Peter 3. 13-18 (1st clause).

There is safety in integrity. The upright man is not molested in ordinary times. He wins respect from his fellows, as he lives also in the favor of God. Yet there may occur times of turbulence when a good man may be called upon to face persecution. His life may be the forfeit for his loyalty to the truth. If he has been guilty of no wrong then he is to be congratulated

on the honor of being a champion of the truth. His enemies may choose the flame or the guillotine for him because they are the most horrible things they know. He must show that he is not afraid of either flame or guillotine. Many a frail martyr has kissed the instruments with which he was to be tortured, and thereby put his persecutors to confusion. Let him sanctify the Lord Christ in his heart, remember the holy cause, and as he is questioned, calmly but clearly make his statement of the truth. Christianity is worth preaching even when the fagots are kindled. It is the power of God unto salvation. A martyr is not to bluster and argue, but quietly as he is interrogated to make his confession. The evildoer does not escape the test of fire. It is better that your testing should be for what is good than for what is evil.

Then the apostle reverts to his Lord again. Oh, how He suffered! Yet what blessings followed! Mason says: "The thought that Christ suffered or died 'once' conveys comfort to these Christians for several reasons: (1) because His death has, once for all, taken all terror from an innocent death; (2) because no Christian will have to die more than one death; (3) because one death, so soon over forever, contains the further idea of happiness and peace beyond."

Our Father, God, who didst send Jesus Christ into the life of the world to be a light to our pathway, open our eyes that we may see Him, enlighten our understanding that we may know Him, and strengthen our wills that we may follow Him! Amen.

Monday, 25th. 1 Peter 3. 18-22.

Christ suffered for sins, in connection with sins, as a sin offering, "the just for the unjust." "For" means "on behalf of" unjust men. Peter is linking martyrs with Christ. They with Him suffer on behalf of others. They are men who in motive and intent declare the gospel even through martyrdom. He a just man out of compassion, and in order that He might bring us to God.

Mason has a note on which we do well to ponder: "St. Peter says not a word about the atonement in its effect upon the mind of the Father towards man. Though there is, no doubt, some deep truth in the phrase which occurs in the second of the Thirty-nine Articles,—'suffered to reconcile His Father to us,'—it is a side on which the New Testament writers do not much dwell. It is too high a mystery for our minds to reach. The phrase is itself not Scriptural. The New Testament, as has been well pointed out, never even speaks of the reconciliation as mutual. The quarrel is treated as one-sided, so far, at least, as in connection with the atonement. When then our Lord was put to death as a sacrifice for sins,—a righteous man on behalf of unrighteous men,—St. Peter explains these terms by the expression 'in order that He might bring us to God,' not in order that He might bring God to us."

Men might torture to death the flesh of Jesus, they could not destroy His spirit. His resurrection was a supernatural event. He was not recalled to ordinary human life. He was exalted to the right hand of God, to reign as a Saviour and Lord.

The suffering and death of Christ gave Him the opportunity of ministering to those who were in Hades. What is meant no man can decide. "The most common view is that our Lord descended to Hades, the place of spirits after death, to preach to its inhabitants." It seems probable that the time was between His death and resurrection, and that He offered salvation to those who had not known the gospel, but with what result we do not know.

We do not know the precise reference to Noah and the flood. Evidently Peter attached great significance to Christian baptism, as a symbol of the passing from the state of sin into the kingdom of God. Christian baptism is not an external thing. It tells others that we have committed ourselves to God, it tells God that we crave His grace so to live that we may always do what conscience approves, through the merit of our risen and ascended Lord.

O God, our Father who understandest us perfectly, we beseech Thee to come to our help! In times when we are confused through the sorrows and temptations of life, take us by the hand and lead us in the way! Grant that our hearts may be comforted by Thy love and friendship! For Christ's sake. Amen.

Tuesday, 26th. 1 Peter 4. 1-6.

Christ the righteous one was killed so far as the flesh was concerned, yet He was neither defeated nor destroyed in soul and purpose. We are to arm ourselves with His conception of life, to let it be our defense. Arm yourself with the same thought that sustained Him and made Him more than conqueror. We have all failed in our past lives, doing the things we ought not, leaving undone the things we ought to have done. In the time remaining to us let us see to it that our decision is made to be one thing only. If the Spirit of Christ is to control and direct us we shall do only those things which are according to the will of God.

Enough of the past! We have perpetrated sufficient evil in being controlled by the spirit of the world and of flesh. Those who have followed the suggestion of those who do not obey God have done enough evil. Think of the debauchery, the rev-

elings and banquetings, the abominable adjuncts of the idol festivals, many of them cruel and impure and such as made the heathen themselves to be ashamed. It may be that your separation renders you liable to criticism and misunderstanding. People misinterpret your motives. But you know that one day you and they must stand before One who shall judge the living and the dead. Who are the dead? Peake says: "The dead are those who died before the gospel was preached on earth, but they heard it in the abode of the dead. It was natural that those who had heard the gospel in their lifetime, and thus had every opportunity of salvation, should be judged; and it is also right that the dead should be judged, for they have also heard the gospel."

Our Father, we pray for grace to live separated lives, to be devoted to the highest things, to seek first Thy kingdom and righteousness. May we ever live under the dominance of the Spirit of Christ, and as those who must give account of themselves to Thee! For Christ's sake. Amen.

Wednesday, 27th. 1 Peter 4. 7-11.

Peter, like the other apostles, believed that the second coming of Christ was very near, though his second epistle shows that he felt that a thousand years were but as a day, and that whenever the day of the Lord came it would arrive suddenly. Therefore we ought to be filled with love for God, and love and helpfulness for men. We should keep a check on all our desires, and prayers should always be on our lips. Our charity toward our fellows should be intense, for this is the kind of life which our Lord desires. If He sees it in us He will be very forbearing toward our failures. Such a motive will lead us to try to make peace and cover over the things in others which we do not like, and which, if our hearts were not full of love, would cause trouble.

Christian homes are known for their ungrudging hospitality. There is a welcome and a generous offering of help to all who belong to the faith.

As we are gifted we are to serve. The gracious purposes of God are not disclosed to us as though they were our own absolute and personal possession, they are ours as we share them with others. Some of us have power to speak, some have power to be kind and helpful; according to our endowment we are to seek the glory of God. Only Jesus Christ can inspire men to be generous in the gift of themselves and their possessions to others. To Him belongs the dominion and glory forever.

O God, we are eagerly looking toward the better country and the better day. We love to think that one day we shall be like Thee, for we shall see Thee as Thou art. The thought of the homeland fills us with joy. It heals our souls when we are distressed, it fills us with the thought of love and life and rest. Help us to live as children of hope! For Christ's sake. Amen.

Thursday, 28th. 1 Peter 4. 12-19.

It is not always easy to reconcile suffering with the love of God. We say that if God knows all, and if He is a loving father, He cannot permit His children to suffer. Peter replies that love may discipline character. If the only way to make a child know the secret of living, to make it strong and confident, to make it Christlike, is to permit it to face trial, the love of the Father is not to be questioned. Jesus Christ was the well beloved Son, yet He endured fiery trial. Your sufferings at the hands of persecutors are for His sake, and because you bear His name. Realize the honor, the privilege of sharing His suffering. There have been times when Christianity was unpopular. I wonder what would be said if we were to become out-and-out Christians today, and set our faces against the pleasures as against the maxims of the world. One thing I do know, such conduct would cause men to seek and rejoice in peace and love and hope as they do not rejoice today.

We are not to court martyrdom. And we are to live in such a manner that if the lash falls on us it will not be because we deserved it. Many of the recruits in Christ's army of the first centuries were drawn from the criminal classes. One record says: "Some are criminals, some debtors, who take the opportunity of persecution to be rid of so burdensome a life, thinking to atone for and wash off their misdeeds thereby." Peter wants none but genuine men in the church; men who are washed and sanctified; men whose actions are pure, upright and brotherly; men who do not meddle with other people; men who do not slander others; men who are worthy the name they bear, and live to the glory of God. Such men will live in the light of the judgment day. Their concern will be that in the supreme assize they may be judged worthy. The Judge of all the earth will do right. He will know those who have been consistent. Let us play the man, and live in all sincerity before Him, and then commit our souls to His safekeeping!

O God, the all-wise, all-holy, all-pure, we know not how to draw near to Thee. Our sinfulness is exceeding great. We are foolish in our thinking, trivial in our conduct, impoverished in our service. We can never forget our past, and are ashamed of its folly. O Lord, have mercy upon us, and grant us grace that we may pray, and strength that we may live as we pray! For Christ's sake. Amen.

Friday, 29th. 1 Peter 5. 1-5.

The office of guiding the affairs of the church of Christ is one of great responsibility. In times of persecution it is peculiarly difficult. Peter feels the burden of the times, and speaks to such with comfort, solicitude and encouragement in his heart. He does not set himself in the chief place, he is one among many brethren. He knows the responsibility of shepherding the flock, of testifying to the sufferings which fell upon Christ and by which redemption came, sufferings which are an inevitable part of loyalty to Him and to the cause which brought Him into the world, of witnessing to the glory that is to be, a foretaste of which is the believer's privilege today.

The shepherdly instinct needs fostering in the ministry of today. Our Saviour had it. He trembled with compassion for the sheep that were distressed and harassed; He laid down His life for their protection. When going from earth to heaven He had commissioned Peter, and through him all other ministers, to feed His sheep and lambs. There is but one flock, although there may be many herds.

A true minister has not to be held to his task. God has called him and appointed him, and he willingly answers the honor and esteems it a privilege and distinction. He is not in it for pay, and does not move about at the offer of a better salary, but loves the work itself, and gives himself to it with zeal. He does not forget that the members of the church are freeborn and brethren. It is God's inheritance, and not his own. He will remember that his life is his most eloquent sermon. Men cannot bear what he says unless his words interpret his own life and give them the key to its beauty. When Christ appointed men to the shepherdly office He did not Himself abnegate the office. He is still the shepherd, the chief shepherd, and in the day of His return He will crown each faithful under-shepherd with a crown of fadeless glory.

In order that the flock of God may be cared for there must be respect for order and discipline. Young people must not wish to dominate the church. We must remember that we exist not for entertainment but for witnessing to a Saviour from sin. The "juniors" in this passage are all those who have not been elected to the office of "elder." It has nothing to do with age, but with service. We must each wait in our office. We must respect and uphold each other. Never belittle or weaken the officers of your church! Help them in their task by sympathy and prayer and loyal coöperation!

O God, we pray that the breath of Thy Spirit may stir our souls! Waken us from sleep, shake us out of our apathy, make us feel our need of Thee! Grant us cleansing from moral pollution! Teach us Thy truth! Let Thy Spirit kindle a flame within us that will consume the dross and make us clean! For Christ's sake. Amen.

Saturday, 30th. 1 Peter 5. 6-14.

We need to live in the great Taskmaster's eye. Mason says: "The humility here recommended is not merely a submissive bearing of the strokes which it pleased God to let fall upon them, but it was to be shown, as we see in the former verse, in their bearing toward one another. And the mighty hand of God is not to be regarded as that which is chastising them, but as the protecting shelter which they are humbly to seek." Peter never gets away from the day of judgment. It is a great and terrible day, and yet it is charged with consolation.

Do not fail to remember the words, "Casting all your anxiety upon Him; for He careth for you." When you are filled with anxious foreboding it is evident that you think the ordering of your life, your success, your security, depend upon your sagacity and alertness, and that you can handle your life better than God. It is evident that you do not really trust His providence or believe that He cares. The happy life is built on confidence in the character of God. This does not mean that we can live happy-go-lucky lives. Peter would not have us either dream or drift. He says that we are undoubtedly being stalked by a cruel and merciless beast, that we can neither afford to drift or become vagrant, but must give immediate and whole-hearted concern to keeping out of danger. We must be serious and watchful. Evil is a prowler and looking for those who are most likely to be caught and destroyed.

What are we to do if we are suddenly confronted by the enemy of our soul? Shall we run away? Shall we give up, and let things take their course? No, says Peter; stand and face him, and all stand together! You know that if evil snatches one another is in danger. Never allow one of your number to fall! Stand together, be fraternal, resist the devil, make it easier for the next man to overcome! As you resist may God come to your help and give you all the strength, blessing and reward which the gospel assures you belong to those who are faithful!

Our God and Father, we pray for Thy guidance. Help us to find in Thee all that we need! Help us to find in Thy dear Son the secret of living! May we ever follow in His steps! When we are weak carry us in Thy arms; when we are distressed comfort us as our mother used to do! Help us to cast our anxiety upon Thee, and to believe in Thy care for us! Amen.